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AN

tEAGART CRIOSTUIDHE,

DO REIR

CEASTA AGUS FREAGARTA.

THE

CATECHISM,

OR

CHRISTIAN DOCTRINE,

BY WAY OF QUESTION AND ANSWER.

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AN

TEAGAG CRIOSDUIDE,

DO RÉIR

CEASDA AGUS FREAGRADA,

AIR NA CAINNEADH GO BRUIDEARAC AR

BRÉICIN SOILLÉIR DÉ,

AGUS

AS TOIBREACHAIB FIOR-GLANA OILE.

LEIS AN ATAIR ANDREAS O'DUINNSLÉIBE, LL.D.

Eisd ne Comairle, agus glac Teagasg, cum go mbia tu glic ann do Chriosdaidhe. *Prov.* 19, 20.

AN TREAR RIONNAD.

IN AT CLIATH,

AR NA CUR AMACH DO COLLAISTE RIOGA NAOIM PATRAIC A MAG NUADAT,

LE SEMUS O'DUBHTAIGH, 10, WELLINGTON-QUAY.

1848.

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THE CATECHISM,

OR,

CHRISTIAN DOCTRINE,

BY WAY OF

QUESTION AND ANSWER,

DRAWN CHIEFLY FROM

THE EXPRESS WORD OF GOD,

AND

OTHER PURE SOURCES.

BY THE REV. ANDREW DONLEVY, LL.D.

"Hear counsel and receive instruction, that thou mayest be wise in thy latter end."—*Prov.* xix, 20.

Third Edition.

DUBLIN:

PUBLISHED FOR THE ROYAL CATHOLIC COLLEGE OF ST. PATRICK, MAYNOOTH,

BY JAMES DUFFY, 10, WELLINGTON-QUAY.

1848.

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APPROBATIONS.

I do hereby testify to have attentively read and examined the *Irish* and *English Catechism*, compiled by M. ANDREW DONLEVY, Director of the *Irish* Community at *Paris*, which, in all points, is very conformable to both *Scripture* and *Tradition*, and very useful to all those who are charged with the instruction of the Faithful in the kingdom of *Ireland*, as clearly containing the Articles of *Faith* and Purity of *Christian Morality*. At *Paris*, the eighteenth of *April*, 1741.

MICHAEL O'GARA, A. T. (*i. e.* Archbishop of Tuam.)

Similar Approbations were given at the same time by—

JAMES GALLAGHER, B.K. (*i. e.* Bishop of Kildare),

PATRICK MACDONOGH, B.K. (*i. e.* Bishop of Killaloe),

F. B. KELLY, O.S.F. Doctor of Sorbonne,

PATRICK CORR, Doctor of Sorbonne, and Provisor of the Irish College,

MATHEW MACKENNA, Doctor of Sorbonne, and Provisor of the Irish College,

RICHARD HENNESSY, Licentiate of Sorbonne,

And, as to the English part of the work, by—

F. J. DUANY, O.E.S.A. Doctor of Sorbonne,

FRANCIS DEVEREUX, Principal of the Irish College.

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PREFACE

TO

THIS THIRD EDITION.

THE sale of two editions of an *Irish* work is a testimony to its merits in public estimation. The former editions of this Irish Catechism have been so long entirely sold off, that when old copies of either edition happen to appear on booksellers' catalogues, they are usually set down at three or four times the original publication price, and at six or eight times the price at which this volume is offered to the public. A new edition of so useful and approved a work—the *only Irish* Catechism, exceeding the compass of a few sheets ever printed on Irish soil—almost the only *Irish and English* Catechism in existence—should at no time require an apology, and may at the present moment, perhaps not unreasonably, lay claims to indulgence and favour. At no former period was so active a zeal displayed for the cultivation of the Irish language, and the publication of its monuments. A new spirit has been evoked, of greater earnestness of purpose; and its power is evinced in colleges founded distinctively for the study of the Irish language; in Irish professorships endowed, and lectures resumed after many years' interruption; in private associa-

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tions of learned men submitting again, like children, to the dictation of a tutor, and the drudgery of a primer; but, above all, in the unprecedented success, the important publications, and strengthening adolescence of recent Irish Literary Societies, comprising already about eight hundred gentlemen of all classes, and creeds, and parties. Irishmen begin to feel shame at not knowing the language of their country. In proportion as its vernacular use has been retiring farther and farther from the Eastern coast, has the study of the language, as a patriotic acquirement, been appreciated in the metropolis. Men of the first rank in learning and station now pride themselves on speaking or reading, nay, even on spelling, the language so lately despised in the peasant; and many fondly sigh for its revival, or decorate the tomb to which, perhaps, their fathers laboured to consign it.

But this ancient language, though proscribed for ages from the court, the bar, and the city, still survives proscription, an emblem and element of Irish nationality. The Commissioners of Irish Education Inquiry state in their First Report, 1825, that "the number of Irish who employ the ancient language of the country *exclusively*, is not less than 500,000; and that at least a million more, although they have some understanding of English, and can employ it for the ordinary purposes of traffic, make use of their native tongue on all other occasions." Some years later, but while the census of population was still less than seven millions, the number that spoke Irish occasionally, or by preference, was estimated at 3,740,217. The language has been since that time continually

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falling more and more into disuse: those, however, who can be addressed only in English are thereby exposed to overrate the rapidity of its decay. Whether we compound the decreasing prevalence of Irish with the increase of population; or survey the extent of Celtic territory, west and south of the line, from the Causeway by Athlone and Limerick to the fort of Duncannon; or contrast the numbers of those that understand Irish in the eastern half of the kingdom with those that do not understand it in the other half, it would appear probable that those who, at the present day, speak or understand Irish, must considerably exceed three millions.

If this Edition of the Catechism, originating in the necessity of providing class-books to facilitate the learning of Irish by an easy familiar text and an English translation, should be thought not well suited to its object—if Irish philologers should not value the specimen it affords of the state of the language a century ago, or the explanation of some hundreds of words that have long ceased to be familiar—it cannot fail, however, in the vastly more important good of relieving the dearth of Irish religious books, and in supplying a tolerably full exposition of the truths and moral duties of the Gospel to more than three millions of Irishmen, in that tongue which finds easiest access to their hearts.

Several large Catechisms, it is true, were formerly composed in Irish, when the population was neither so numerous, so destitute of religious instruction in Irish, nor so likely to use books for that purpose. But these are now so extremely scarce, that a *curioso* thinks himself fortunate in being able to procure them;

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and so little known, that we may be excused for noticing the titles of some of them. The first of these that were written after the accession of Elizabeth to the throne, was the Irish Catechism, by Primate Richard Creagh, who, after a tedious incarceration in London, died in 1585, a prisoner for his faith. But this, and some similar works of that reign, were most probably never printed. Of those that were printed on the Continent during the seventeenth century, the present writer has now before him, 2. An Teagasg Criosduidhe (The Christian Doctrine), Louvain, 1608, by Fr. Bonaventure O Heosa, O.M., a native of Ulster, and Lecturer in the College of St Anthony of Padua at Louvain. This book is said to have been reprinted at Antwerp in 1611, and again in 1616; but the edition printed at Rome in 1707, by Fr. Philip Maguire, O.M., is said on the title-page, and in the Editor's notice, to be the *Second* Edition. 3. "Catechismus, &c., Adhon an Teagasg Criostuidhe. Bruxellis, 1639," by the Rev. Theobald Stapleton (*Hibernice* Gallduf), a parish priest of the archiepiscopal diocess of Cashel. This is a volume in quarto of eighty pages, in Latin and Irish, printed in corresponding columns, and is, perhaps, the oldest Irish book printed in Roman characters. 4. Paraitchar an anma (The Paradise of the Soul), Louvain, 1645, by Fr. Anthony Gearnon, O.M., well known as the friend of Fr. Peter Walsh; a volume of five hundred pages of the smallest size. 5. Suim bhunudarach an teagaisg Chriosduidhe abrior 7 andan (The Essential Contents of the Christian Doctrine, in prose and verse), reprinted at Louvain, 1728. This anonymous summary, which escaped the notice of Harris,

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O'Reilly, Anderson, &c., is an octavo volume of sixty-four pages, closely printed in Irish characters only, and appears to have been first published in 1664. The Censor states that it was written, Auctore R. Admod. ac Sapientiss. D.D. J. D. V. G. T. S. T. D. &c., initials which may be safely deciphered as, Reverendo Admodum ac Sapientissimo Domino, Domino Joanne Dowley, Vicario Generali Tuamensi, Sacræ Theologiæ Doctore, &c. This Dr. Dowley was titular Abbot of Kilmanagh, in the county Kilkenny, attended the famous synod of Jamestown, in 1650, as Proctor of the Clergy of Tuam, and as Vicar-General of Tuam presided at a synod of that province in 1660, and subscribed its decrees, still preserved in MS. (*penes me*). There are also some papers signed by him, as Vicar-General of Tuam, in the archives of St. Isidore's at Rome. 6. "Lucerna Fidelium...seu Fasciculus de Doctrina Christiana," Romæ, 1676, by Fr. Francis Molloy, of Meath, O.M., a Catechism of four hundred pages, which, notwithstanding its Latin title, is printed solely in the Irish language and characters.

7. The next in order is *our* "Irish and English Catechism, by way of Question and Answer," originally printed at Paris, 1742, an octavo volume of five hundred and seventy-four pages. The author, whose indifference about the judgments of men made him neither parade his name on the title-page, nor annoy others by forcing them to conceal it, was a man every way eminently qualified for his task. The Rev. Dr. Andrew Donlevy was born, we believe, in the year 1694, and received his early education in or near the town of Ballymote, in the county of Sligo, and diocess of Achonry, but on the

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confines of Elphin, and not far from the counties of Mayo and Roscommon. Here his ancestors had lived in comfortable circumstances: in this locality, and in both these diocesses, his nephews and grand-nephews laboured in the sacred ministry; and here his family is still represented. Braving the dangers that then awaited a correspondence with the vocation of God to the Catholic priesthood, he secretly, probably in disguise, escaped to France in 1710, and made his collegiate studies in the Irish College at Paris. Some years before his Catechism was printed, he had taken his degree of Licentiate of Laws in the University of Paris, and had been appointed Prefect of the Irish College in that city, called The Community, an office which he still continued to hold in 1761, and we believe unto his death. Walter Harris states that he was titular (thereby meaning Catholic) Dean of Raphoe, and seeks an occasion to introduce his name, "out of gratitude," as he says, "for many favours I received from him, particularly in his transmitting to me, from time to time, several useful collections out of the King's and other libraries in Paris." But while thus assisting Harris, he was impelled by a holier zeal to prepare this Catechism for the religious instruction of his countrymen.

Several other Irish works, tending to the same object, were printed on the Continent during the seventeenth century, such as Scaṫán Saċramenṫe na haiṫṁe, Louvain, 1618, by Primate Hugh M'Caghwell; Scaṫán an ċṁaiḋ, Louvain, 1626, by Archbishop F. Conry; "A Treatise of Miracles," chiefly those of St. Francis Xavier, in English and Irish, Louvain, 1667, by Father R. Archdekin, S.J., &c., &c. Others

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of superior merit were never printed, perhaps because they were written in Ireland; such as Eocaip Sgiat an aifrinn (The Key to the defence of the Mass); Tri biorghaoithe an bais, (The threewinged shafts of death,) both by Dr. Keating, the historian, with several collections of Lives of Irish Saints, Tracts, Sermons, Hymns, and other religious poems. But as these were neither written in catechetical form, nor designed as summaries of the Christian Doctrine, they do not so immediately appertain to our subject.

While the presses of Louvain, Rome, and Paris, were thus contributing to perpetuate our language and instruct our people, the persecuted Catholics of Ireland had not at home a letter of Irish type within their reach, even if they could dare to use it. As soon as the first dawn of liberty appeared, they began to print their Irish books, as the best they could, in English characters. The earliest, perhaps, of these was "Seventeen Irish Sermons," Dublin, 1735, by Dr. James Gallagher, then Bishop of Raphoe, a work which has been twenty times reprinted. It was followed at intervals by translations into Irish, of "The Prayers and Exhortations of the Ritual;" the "Pastoral Instructions" for the people, by Dr. Bray, Archbishop of Cashel; Segneri's "True Wisdom," by J. O'Connell, Cork, 1813; "Think well on it," by E. O'Callaghan, Dublin, 1820; Manni's "Maxims of Christian Philosophy," by J. Scurry, Waterford, reprinted, 1825, &c., &c. Amongst the small Irish Catechisms, designed for children, that were printed on this plan, may be mentioned those of, 1. Dr. Michael O'Reilly, about the time of his translation from the see of Derry to

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the Primacy of Armagh, in 1749. 2. Dr. M. McKenna, Bishop of Cloyne and Ross. 3. Dr. Coppinger, his successor. 4. Dr. Bray, Archbishop of Cashel, (a translation of Dr. Butler's Catechism.) 5. Dr. Kirwan, under the sanction of Dr. O Kelly, Archbishop of Tuam. 6. and Dr. McHale, Archbishop of Tuam, published at Dublin, 1843. Nearly all these Catechisms were several times republished, but, Dr. McHale's alone excepted, they always appeared in English or Roman characters.

Dr. Donlevy's Catechism, the last book of Catholic religious instruction printed on the continent in Irish characters, seems to have been the first so printed at home. Queen Elizabeth, it is true, sent over, in 1571, a fount of Irish types for proselytizing purposes; but they were seldom used, and only for that object. Since the commencement of the present century, literary societies and private enterprise established in Dublin other founts, which have regenerated the prospects of the language, and reversed its impending fate. In the course of forty years, they have given the "immortality of print" to the Transactions of the Gaelic Society, 1808; and of the Hiberno-Celtic Society, 1820; to ten quarto volumes of the Irish Archæological Society, and the first volume of the Celtic Society, together with a portion of Dr. Keating's History, 1811, and the Annals of the Four Masters, now in the press; also to the Irish Dictionaries of O'Reilly and Right Rev. Dr. O'Brien, of Cloyne; and to the Irish Grammars of Mr. Halliday, Rev. Drs. O'Brien, of Maynooth, Mason and Neilson, of Mr. O. Connellan, and the learned J. O'Donovan, Esq., besides many smaller works and detached fragments of ancient

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history and poems. But, until the year 1822, no work, that occurs to our memory, had ever emanated in Irish characters from any native press, having for its object to explain to the Catholic poor their moral duties to God and man, the doctrines of their faith, or the maxims and practices of religion. In that year, the Rev. Dr. John McEncroe, now the Venerable Dean of Sydney, published in Dublin, the second edition of this Catechism, which he had begun to prepare for the press while a student of Maynooth, about three years before. It was at a later period of the same year, that the Rev. D. O'Sullivan, also a student of Maynooth at that very time, brought out his Irish translation of the "Imitation of Christ." The College of St. Patrick encouraged both these publications engaging two hundred copies of the one, and three hundred copies of the other.

This third Edition retains none of the numerous changes which Dr. McEncroe thought proper to introduce into the work, the condensation of the Preface alone excepted. It rather studies faithfully to restore the original, especially the Irish text, as a specimen of its times; and aims chiefly at reproducing in a convenient form, and at a very low price, Dr. Donlevy's Catechism exactly as he wished it to appear. The work having had the advantage of being superintended in its progress through the press by a gentleman eminently well skilled in the Irish language, it is hoped it will be found free from the many typographical errors of former editions. But otherwise, this volume pretends to no editorial improvements: its merits or defects belong entirely to the author.

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THE AUTHOR'S PREFACE.

[ABRIDGED.]

THE bulk of this *Catechism* may, at first view, appear too large to those who are accustomed only to the little *Abridgments* designed chiefly for children. But on opening it, they will find that it is in two languages, and that, consequently, they have but half the volume to learn. They will also find that each half contains many things intended, not for being committed to *memory*, but for enlightening the *understanding*, and moving the *will* to virtue; and also many forms of prayers and acts of devotion, to be used morning and evening, before and after sacraments, and at other times, so as to serve as a Prayer-book to such as have no better. Towards the end of the volume, they will, moreover, find another *Abridgment of the Christian Doctrine* composed in *Irish verse* more than a century ago, by the learned F. Bonaventura O Heoghusa, O.M.: and also "The Elements of the Irish Language," introduced for the benefit of those who may wish to learn to read Irish wherein is explained the reason for writing some words and letters as they appear throughout this volume. But notwithstanding all this variety of subjects, this work is not half as large as the Catechism compiled by order of the Council of Trent, and ordered to be translated into the vernacular languages.

It is, indeed, a dangerous mistake, to think that the amount of religious instruction, which is suited to children, is sufficient for persons of more mature years; or that it is enough to learn by rote the Creed, the Lord's Prayer, the Commandments, the Sacraments, without knowing either the meaning of what is repeated, or the dispositions necessary for receiving the sacraments worthily. Children may learn the little abridged Catechisms by heart, for it is so much of the necessary work done: but to pretend that they may stop there, or that they know their religion, and can receive the Sacraments without a more extensive knowledge of the truths of salvation, and of their duties to God,

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their neighbour, and themselves, would be a deplorable blindness. Men, though otherwise learned, cannot understand these things without study and instruction; for "*Faith cometh by hearing, and hearing by the word of Christ,*" and, therefore, through the ministry of men. Wherefore our Saviour, *the Eternal High Priest, the Pastor and Bishop of our souls,* employed much time to instruct his Apostles, and *then* commanded them to "*teach all nations, teaching them to observe all things whatsoever he had commanded.*"—Matt. 28. 19, 20.

People, then, as they advance in years, should learn more fully the truths of salvation: else, how learned soever in other matters, they cannot know, as they ought, the mysteries contained in the Creed, the various precepts and prohibitions of the Commandments, the efficacy of the Sacraments, and the dispositions necessary for receiving them profitably; nor the conditions, necessity, and great benefits of prayer. The unlearned can still less know these necessary truths, unless they be frequently and familiarly explained to them, and even forced, as it were, into their heads.

This, it is true, is no easy task, and requires much labour and patience. But yet it is *necessary:* a soul is worth much more; it cost the Son of God a great deal more—His *precious blood;* and yet this great ransom will not avail those who neglect to know their religion, and remain ignorant of the necessary truths. They will live and die in sin: their corrupt lives and scandalous morals will dishonour the Church of God, and injure her more than the most horrid blasphemies of Jews, Turks, and Infidels. These Catholics may, like the Jews, *boast of the Law,* but by "*prevaricating the Law they dishonour God.*" They may glory in being *children* of the *true Church,* which their disorders afflict—they may even at times approach the Sacraments, and *show* repentance; but they bring forth little or no "fruits worthy of repentance;" on the contrary, they go on, from year to year, adding sin to sin, until at length death surprises them suddenly, and hurries them to judgment.

This corruption of morals is not, however, the only evil that springs chiefly from want of instruction, and a virtuous education during youth. Millions, whose lives never shock or scandalize the world, are lost through a criminal ignorance of their duty: young people (and more die *before* than *after* the age of twenty) are very often deeply engaged, since first the inbred corruption of nature began to spring out, in many secret sins of malice, envy, impurity, revenge, vanity, sloth, &c., and remain therein for want of seasonable instruction and care, until an untimely death snatches

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them away, in punishment of their transgressions.* The *imagination and thought of man's heart are prone to evil from his youth*;† and this sad pronneness to sin, encouraged and excited by the torrent of bad example, seldom or never falls to cast weak and unthinking youth headlong into great disorders, even before the age of twenty, when this domestic enemy is not diligently watched and restrained by early instruction and correction. Or if such as are almost left a prey to this most dangerous foe, happen to outlive that number of years, they commonly begin to be taken up wholly with the affairs of this miserable life, and to be filled with the maxims and customs of the world. They proudly scorn to be *catechised*, although it is the duty of every one that stands in need of it, were he a king or a prince: neither are they in a disposition to profit of Sermons or Exhortations, if they chance to assist at any such, for want of good principles, and of ever having had a taste for pious or spiritual things. They harden in the evil habits they have already contracted, and generally stop not at any thing that will gratify their predominant passions, or advance their worldly interest: so that these vicious customs take such a deep root in the soul, that it is with incredible pains and combats, and by a manifest miracle of the divine grace they can be rooted out; such is the great force of bad habits, contracted in youth and increased with age. All which the great *St. Augustin* experienced in his own person, as he openly declares to the world, in his book of confessions; and is not afraid to say, that, *from a depraved will proceed evil desires;—when evil desires are indulged they become a custom; and a custom not resisted becomes a necessity.*‡ Thus the three *inveterate enemies* of the soul, the *flesh*, the *world*, and the *devil*, do combine, as it were, and conspire to the destruction of young people, and of all mankind in the bloom or flower of their age. Thus the greatest part of youth, hurried along to destruction by these three implacable enemies, abandon God when they should begin to serve him, and either are ignorant of, or ungratefully forget, the solemn promise they made him at the font of baptism, and the inestimable favors they have received from his infinite goodness; which is such a *public calamity* as ought to move every *good Christian* to utter these expressions of the prophet *Jeremy:—Oh, who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the slain of the daughter of my people.*§ For, thus, the most innocent age of life, the fairest portion of God's church, is corrupted and dis-

* Job, 15. 32.; Prov. 10. 27. † Gen. 8. 21. Eccle. 7. 18; 8. 13. ‡ Lib. 8, Conf. c. 5. § Jer. 9. 1.

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honoured by ignorance and sin, partly through either the negligence or ignorance and impiety of parents, who commonly bestow all their care in educating their children in vanity, and in the love of earthly goods; partly for the want of virtuous and well-instructed schoolmasters or catechists, who would zealously employ their time and labor in making youth understand the science of Salvation; partly through the fault of children themselves, who little care for instruction, and often shun it, to their own eternal ruin; and partly, also, for want of pious little books, whereby they may be instructed and formed to devotion as soon as they are capable of receiving pious impressions; for, as the Holy Ghost saith, *A child trained up in the way he should go, shall not, even when he is old, depart from it.** He saith also in another place: *Son, receive instructions from your youth, and you shall find wisdom to the end of your life.*†

It is the great scarcity of those large *Irish Catechisms*, published upwards of an hundred years ago, by the laborious and learned *Franciscans* of *Louvain*, and the consideration of those great evils which arise from ignorance, partly from want of instructive books, together with a great desire of contributing to the instruction of the poor *Irish* youth, that gave birth to the following *Irish Catechism*, wherein the Commandments, Sacraments, Prayers, &c., are treated more at large than in any *Irish* or, perhaps, *English*, *Catechism*, that hitherto appeared in print; and whereby young people, and even those of riper years, may learn, through the grace of God, to live *Christian-like*, and *be always ready to satisfy every one that asketh them a reason of that hope which is in them.*‡

The plainest and most obvious Irish is used throughout, preferring, with St. Augustin, *to be censured by Grammarians, rather than not to be understood by the people.* Foreign expressions, except those consecrated to religion, are diligently avoided; and care taken to explain certain words not used in some districts of the kingdom by other words set down at the bottom of the page. *The English* part is, perhaps, too literal a translation from the *Irish*. It is for the sake of those who understand only the *English*, or who may be inclined to learn the *Irish* by means of this translation. The *order* of the work is the same as in the *Catechism* of the Council of Trent, and the *matter* is chiefly taken from the *Sacred Scriptures*, the *writings* of the *Holy Fathers*, and the *decisions* of the Church. Those who profit by it are requested to pray for PHILIP JOSEPH PERROT, Lord of the Manor of BARMON, &c., Knight of the

* Prov. 22. 6. † Eccl. 6. 18. ‡ 1 St. Pet. 3. 15.

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Royal Order of St. Michael, who has long deserved well of the Irish nation, and who contributed effectually to the publication of this work. It is hoped they will also grant the like favour to the *Compiler*, who, on his part, will not fail in lifting up his heart to heaven, and humbly beseeching God that, notwithstanding his own unworthiness, the *Father of Mercies* may produce in their souls fruits worthy of His divine instructions in this book, and make its readers feel their strict obligation of serving Him, and attending to their salvation as their greatest and *only necessary* business---that the *Holy Ghost* may speak to their hearts, and move them to believe and practise what they read herein---and that our *Divine Saviour* may enkindle that great zeal, which He so often manifested for the salvation of youth, in all those who are charged with their instruction, that He may not allow those souls to be lost which He redeemed with *his precious blood*, nor permit them to *walk as also the Gentiles walk, in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts*.---Ephes. 4. 17, 18.

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AN

TEAGASG CRIOSDUIDE,

DO RÉIR

CEASTA AGUS FREASTAIL.

THE CATECHISM,

OR,

CHRISTIAN DOCTRINE,

BY WAY OF QUESTION AND ANSWER.

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AN

TEAGASG CRIOSDUIDHE,

DO REIR

CEASTA AGUS FREAGARTA.

DO MHÓR-CHÓDHACHT AN TEAGASG CHRIOSDHUIDHE, AGUS DO'N MHODH AMH A NDEARBHADHAR GO TAIRBEACH RIAR.

CEIST. CIA'D É AN NÍ AN TEAGASG CRIOSDHUIDHE?

FREAGRA. A TA MINISTRADH FOILLEIR, FOCHRIOSNA AIR* ALTAIBH AN CHREIDIMH CHRIOSDAIGHIL, NOCH A TA RIACHTANACH CUM SLAINTE AN ANMA; AGUS AIR NEITHIBH OILE DO BEANAR RÉ DHOCHUIBH DÉ.

C. AN ÉIGEAN MEAR MÓR A BEITH AIR AN DTEAGASG CRIOSDHUIDHE, AGUS ÉIRDEACHT LEIR GO DHÉANACHTACH?

F. IR ÉIGEAN GO DEIMHIN: DO BHRIGH GO BFUIL NA HAITHE ANN FÉIN, AGUS FÓR TAIRBEACH AGUS RIACHTANACH DHUINE.

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* AIRTEOGALAIBH.

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THE

CATECHISM,

OR

CHRISTIAN DOCTRINE,

BY WAY OF QUESTION AND ANSWER.

The great importance of the Catechism, and the manner of listening to it with benefit.

Question.—WHAT is the Catechism?

Answer.—It is a plain and intelligible explanation of the Articles of the Christian Faith necessary for salvation; and of other points belonging to the service of God.

Q. Is it requisite to make great account of the Catechism, and to listen to it attentively?

A. It is certainly; for it is very good in itself, and likewise both useful and necessary for us.

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C. Cionnar ir maiṫ é ann féin?

F. An ṁéid ḟuil ab ionann é aguṙ an Teagarg, do ṁáṁ Criṡord aguṙ na hAbṙtoil ógánn.

C. Cionnar ir taiṁḃeaċ aguṙ ir riaċtanaċ ógánn Aiṙe ċabairt do'n Teagarg Criṡordṁóe?

F. Do bṙiġ go bṙoḋlṁann Neaċ gaċ Ní a ta riaċtanaċ ċum a ṡlánuġṫe, an tan do beiṙ Aiṙe óó; aguṙ gan ṙin, go mbiaiḋ na nAinḃfiosṙ, aguṙ damanta go ṙiosṙuġóe.

C. Cred ir éigion do ḋeunaṁ, ċum Taiṙbe do ḃṙaiṫ ar an dTeagarg Criṡordṁóe?

F. Ní ḟolaiṁ Néiṫe aiṁiġṫe do ḋeunaṁ roiṁe, ṫé na liṁ, aguṙ na ḋiaiḋ.

C. Cred ir coṡṁ do ḋeunaṁ roiṁe?

F. Aiṙ* dTúṙ, ir cóiṁ ċeaḋ ḋá ḟoḋlum maille lé Núṁ gnóḋuġaḋ aiṙ: an daṁa Ní, Dia d'aḋṙaḋ aguṙ do ġuḋe, an tan ċiuġṙar ċum na hAiṫe, ionn a mbiaiḋ an Teagarg Criṡordṁóe ḋá ṁúnaḋ; 3. é ḟéin d'ionsúṁ go ciuin, † cuḃroraċ

C. Cred eile ir cóiṁ ḟóṙ do ḋeunaṁ?

F. Ir cóiṁ Unnaiḋ do ḋeunaṁ an aoin-ḟeaċt ṁiṙ an tSagart, no ṫé Feaṙ ṁúnte an Teagairg Chriṡordṁóe.

C. Cred í an Unnaiḋ do ṁí tú?

F. Deiṙim: "O a hIġeaṙna, ṫé do Mhóṙ-"ṫrócaiṙe, ṁáṁ daṁ gaċ Ní a ta riaċtanaċ ċum "Eolaṙ d'ḟáġail oṙt, ċum do ġlaoḋuġṫe, aguṙ "ċum do Naoiṁ-ċola do ḋeunaṁ."

C. Cred ir coiṁ do ḋeunaṁ an Aimṙir an Teagairg do ṁúnaḋ?

F. Ir cóiṁ eiṙḋeaċt ṁiṙ go hAiṙeaċ, macanta, moḋaṁúil, aiṁsiṙ ir dá mbeiṫ an dIġeaṙna Jora Criṡord aġ caiṁt.

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* dTúṙ. † diṙcṫéideaċ.

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Q. How is it good in itself?

A. Inasmuch as it is the same doctrine, which Christ and the Apostles have taught us.

Q. How is it useful and necessary to pay attention to the Catechism?

A. Because by paying a due attention to it, we learn all that is necessary for salvation; and that without this attention, we shall be ignorant thereof and eternally damned. 1 *Cor.* *c.* 14, *v.* 38.

Q. What ought to be done, in order to benefit by the Catechism?

A. There are certain things to be done before, at, and after it.

Q. What is fit to be done before it?

A. First, it is requisite to come to learn it with a resolution of benefiting by it. 2. To adore and pray to God, when we come to the place where the catechism is to be taught. 3. To behave ourselves quietly and decently. 1 *Cor.* 14, 40.

Q. What else is to be done before it?

A. It is proper to pray along with the Priest, or catechist.

Q. What Prayer do you say?

A. I say: *O Lord, through thy great mercy, teach me all that is necessary for knowing thee, for loving thee, and for doing thy holy will.*

Q. What is proper to be done while the catechism is taught?

A. It is fit we should listen to it with attention, modesty, and respect, just as if our Lord Jesus Christ were speaking to us. *Luc.* 10. 16.

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C. Cred is cóir do dénamh ar éis an Teagaisg Chríostúide?

F. Is cóir baisteadh do bheith dá Dia agus Spáras iarraidh air cum coimhlíthe air a gCrabhaidh, agus cum* Déagfhéidhme do dénamh de.

C. Da mhéid Cuid a roinnteas an Teagasg Críostúide?

F. A gCeithre Codca. Labhartar is an gCeud Chuid air † Altaibh an Chreidimh; is an dara Cuid air Aithéantaibh Dé agus na hEaglaise; is an dTreas Rann air na Sacramuintibh; is an gCeathramad Cuid air an Órdugh agus air an Umhaigh.

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* deag-Uraidhe. † Airticlibh.

Q. What is fit to be done after the catechism is over?

A. It is proper to give thanks to God, and to beg the grace to retain what we heard, and to profit by it. 2 *Cor.* 6. 1.

Q. Into how many parts is the catechism divided?

A. Into four parts; the first treats of the articles of faith; the second, of the commandments of God and the church; the third of the Sacraments; the fourth, of hope and prayer. *Catech. Conc. Trid. Pr.*

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AN 1. RANN.

D'AITAIB AN CREIDIMH.

AN 1. LÉIGIONN.

Do Chintinnaḃ agus do Chriṡt an Duine.

C. Cia cintiḋaiġ agus do cuir air air an* tSaoġal hUi?

F. Dia mle a-Chruṁaċtaċ.

C. Cneud é an Mhaiṫ do rinne Dia duit, an tan do cuir ré air an tSaoġal hUi?

F. Do dug ré daṁ mar aon leis an gCorp, Anam † Tuigsionaċ, Spioraḋalta, doṁaiḃṫa, le ar ab féidir e féin do fealḃuġaḋ go fiorumde.

C. Cneud f' ar cuir Dia air an tSaoġal ui?

F. Do cum Colus do cuir air, cum a gnáḋuġte, cum a hUola do deunaṁ, agus cum na beaṫa fiorumde do faoḋuġaḋ leis an Meoḋ-ain-ri.

C. Cneud is éigion do Duine a deunaṁ cuige rin?

F. Is éigion ceiṫre Neiṫe do déunaṁ.

C. Cneud é an ceud Ni?

F. Gaċ Ni daṁ foillriġ Dia, agus gaċa muṁeann an Eaglus duinn, do cneideaṁ go dionġmala.

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* Saoġal. † céillide.

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THE FIRST PART.

THE ARTICLES OF FAITH.

THE FIRST LESSON.

Of the Creation and End of Man.

Q. WHO created you and placed you in the world?

A. Almighty God. *Gen.* 1. 27. *Eph.* 3. 9.

Q. What good has God done you, when he made you?

A. He gave me, together with a body, a rational, spiritual and immortal soul, capable of possessing himself during all eternity. *S. Jo.* 3 *c.*, 15, 16 *v.*; 1 *Epist.* 3. 2; *Wisd.* 3. 2. *&c.*

Q. For what end has God placed you in the world?

A. In order to know, love and serve him, and thereby merit life everlasting. 1 *Thess.* 4. 3.

Q. What must we do to answer that end?

A. There are four things to be done.

Q. What is the first?

A. To believe firmly whatever God has revealed, and the church teacheth us. *S. Mat.* 18. 17; *S. Jo.* 8. 24.

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C. Cneud é an dara Ní?

F. Aiteanta Dé agus na hEaglaise do comhlíonadh.

C. Cneud é an tneas Ní?

F. Na Sacramainte do glacadh maille nir an Ollamhradh ir naachtanach.

C. Ca bfuil an ceathramhadh Ní?

F. Ata Dóchas a cuir a nDia agus a dul fá na Chrumaince Go minic tneas an Urnaigh.

Conadh an Léigionn-re.

Ní Foláir dúinn* cumaineadh go minic cneud f'ár cuir Dia air an tSaoghal cum; agus † féidm do deunamh d' ár gCorp, d' ár nAnam agus do gach Tíodlaice eile da bfuaramar, do neir inteinne agus cola an gCuideachtoma.

AN 2. LÉIGIONN.

Do'n Chneidean.

C. Cneud é an Ní an Cneidean?

F. A ta Subáilce diadha agus Solar neamhda tné a gCneidmid gach nle Ní d'foillrigh Dia don Eaglar.

C. Cneud fá ngoillean Subáilce diaga agus Solur neamhda do'n Chneidean?

F. Do brigh gur ab é Dia, tne na mórchrócaine, do dóiteal ann an gCroidéil an mórtíodlaice-ri, né broillrigeann é féin dúinn.

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* cumaineadh. † úrádh.

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Q. What is the second thing?

A. To fulfil the commandments of God and the church. *S. Mat.* 19. 17. *Hebr.* 13. 17.

Q. What is the third?

A. To receive the sacraments with the necessary preparation. *S. Mat.* 7, 6, 28, 20. 1 *Cor.* 11. 20. &c.

Q. What is the fourth thing?

A. To put our hope in God, and to have recourse to him often by prayer. *Os.* 12, 6. *S. Mat.* 12. 21. *Ephes.* 6. 10. 18. *Hebr.* 4. 16.

The Fruit of this Lesson.

We should often consider for what end God has placed us in the world; and make use of our body, of our soul, and of every other gift we received, according to the will and intention of our Maker. 1 *Cor.* 10, 31. *Coloss.* 3, 1, *&c,*

THE SECOND LESSON.

Faith Expounded.

Q. What is Faith?

A. It is a divine virtue, and a heavenly light, whereby we believe all that God has revealed to his church.

Q. Why is faith called a divine virtue and a heavenly light?

A. Because it is God, through his great mercy, that infuses this valuable gift into our souls by which he reveals himself to us. *S. Jo.* 6, 44. *Phil.* 1, 29.

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C. An fiaċtanaċ do Neaċ Criosdaiḋ do beiṫ aige?

F. Is fiaċtanaċ; do bríġ naċ féidfi Aoin-Neaċ do flánuġaḋ gan Criosdaiḋ.

C. Dearna Sníoḋ Criosdiḋ?

F. "O a hOiġeanna, criosdaim go dioṁġalta "gaċ Ní d'foillriġir, agus gaċ a mbeanann sé "creasr an Naoiḋ Eaglus catolice; do bríġ "go bfuil sé fo fíṁneaċ ionn do briaṫraiḃ."

C. An bfuil sé d'fiaċaiḃ oruinn Sníoḋ Criosdiḋ do deunaḋ ó Am go hAm?

F. A tá d'fiaċaiḃ ain gaċ Neaċ dar ġlac baisteaḋ, an tan do éiġ* Ciall agus Coiṁne éuge, gaċ Ní, d'foillriġ Dia do'n Eaglus, do chriosdaḋ ó na cheiḋe go dainġion; agus a Chriosdaiḋ do éuġ a nSníoḋ go laeṫeamhail, ag caiṫeaḋ a beaṫa do réir dlíġiḋ Dé.

C, Creud eile a tá d'fiaċaiḃ oruinn do deunaḋ?

F. A tá d'fiaċaiḃ oruinn go cinnte† bun-Aiṫe an chriosdiḋ d'foḋlaim agus do chriosdaḋ go dainġion; go hAiṁsiḋe an tan is Mian linn na Sacramuinte do ġlacaḋ.

C. Ca bfuil na bun-Aiṫe sin, a tá d'fiaċaiḃ oruinn d'foḋlaim agus do chriosdaḋ?

F. A gCré na nAbsdol.

C. An bfuil d'fiaċaiḃ oruinn fios Chré na nAbsdol do beiṫ aguinn?

F. A tá d'fiaċaiḃ oruinn ní hEaḋ aṁáin a fios do beiṫ aguinn, acċ fós fios ċéille na nAiṁsiogal, a tá inntse.

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* nearóin nadúrta. † sníoḋ Aiṁsiogail.

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Q. Is faith necessary for every one?

A. It is; for without faith none can be saved. *Heb.* 11. 6.

Q. Make an act of faith?

A. *O Lord, I do firmly believe whatever thou hast revealed, and all that thou teachest me by the holy Catholic Church; because thou art most true in thy words.* Ps. 18. 8. 2 Cor. 1. 18.

Q. Are we obliged to make an act of faith from time to time?

A. Every one that has been baptised is obliged, when he comes to the use of reason and years of discretion, to believe firmly from his heart all that God has revealed to the Church; and to put his faith daily in practice, by living up to the law of God. 1 *Cor.* 16. 13; *Heb.* 10. 38.

Q. What else are we obliged to do?

A. We are undoubtedly obliged to learn, and firmly believe, the principal articles of faith; particularly when we have a mind to receive the Sacraments. *S. Mark,* 16. 16; *Heb.* 10. 22; *S. Carol. Act. Mediol. Eccl. part.* 4. *Instruct. ad. Confess.*

Q. Where are those principal articles to be found, which we are obliged to learn and believe?

A. In the Apostles' Creed.

Q. Are we obliged to know the Apostles' Creed?

A. We are obliged not only to know it, but also to know the meaning of the articles it contains. *S. Mat.* 13. 14. 15; *Ephes.* 5. 17; *S. Carol. ibid.*

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C. Ubaill an Chuid?

F. Cuiridim a nDia Athair uile-chumachtach, Cruthaightheoir Neimhe agus Talmhan: agus an Josa Criosd a Aon-Mac fein an Tighearna, do gabadh o'n Spiorad Naomh, do geinidh o Mhuire Oigh, d'fulaing Pailt Faoi Phoinit Phíolaid, do crochadh, do fuair bás, do hAdhlacadh; do chuaidh sios go hifrinn; d'eirigh an treas la ó marbhaibh; do chuaidh suas air Neamh; a tá na suidhe air Deis Dé Athair uile-chumachtaigh; as sin tiocfar do bhreith bheithe air beodhaibh agus air Mharbhaibh. Cuiridim san Spiorad Naomh; an Naomh Eaglais Chatoilice; Cumann na Naomh; Maitheamh na bPeacadh, Eirighthe na gCorp, agus an beatha* hSuthain. Amen.

C. Cuireadh fá bhrid d'fiachaibh oirrinn na Neithe sin uile do chreideadh?

F. Do bhidh gur foillsigh Dia iad, agus nach feidir dó a beith meallta, na Aon-Neach do meallad.

C. Cionnas a tá a fios agann-e go cinnte, gur foillsigh Dia iad?

F. Tá a fios agann o'n Naomh Eaglais Chatoilice d'ar aithi Dia dinn beith mhal, agus dar gcall fé a beith na focail go Deimheadh an Domhan; agus gach uile fhiunne do mhnaoi di.

Toiseadh an Leighinn-se.

Ain dTúr, bhideadar do tabairt do Dia fa shubhailce an Chreidim do fhaisnéis san mbairdeas; Sinsin Creidim do dénamh go minic; Nú do glacadh gach uile la, air mbeatha do caitheamh, agus bás d'fhaghail san gCreideamh

* fichmhide.

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Q. Say the Creed?

A. I believe in God, the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell; the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge both the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of Saints; the remission of sins; the resurrection of the flesh; and the life everlasting. *Amen.*

Q. Why are we obliged to believe all these things?

A. Because God, who can neither deceive nor be deceived, has revealed them all. 2 *Cor.* 1. 18, 19, 20.

Q. How do we know for certain that God has revealed them?

A. We know it from the holy Catholic Church, which God commanded us to obey, and with which he promised to be to the end of the world; and to teach her all truth. *S. Mat.* 18 *c.* 17 *v.* 28 *c.* 20 *v.*; *Jo.* 16, 13.

The Fruit of this Lesson.

First, to give thanks to God, for the virtue of faith which we received in baptism; to make an act of faith often; to resolve every day, to live and die in the Roman Catholic faith; never

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Chatoilice Romanaċ; gan an gCneideam do fevnaḋ go bṙáṫṁé bṙéiṫiṁ na ṁé Sníoṁ.

2. A beiṫ diṫċiollaċ fa'n d'Teagarg Criorḋwḋe d'foġlṁ, agvr do ṁúnaḋ do'n ṁnntiṁ a a tá f'an Smaċt.

3. Gnáḋ agvr Mear móṁ de beiṫ ágṁnn ain Eaglṁr Dé, agvr for gwḋe agvr congnaḋ ṁé Lvċt ċeagaiṙgṫe an tSoiṙgéil.

AN 3. LÉJGJONN.

Do Día.

C. Cnevd é an cevd Ní ir éigion do gaċ vle Chṙíoṙḋwḋe do ċneideaḋ?

F. Go bṙṙl Aoin Día aṁáin ann.

C. Cia hÉ Día?

F. Cnṙċaiġṫeoṁ Neiṁe agvr Talṁan, agvr Aṙṙḋ-ṙíġ gaċ vle Neiṫe.

C. An féidiṁ leaṫ a ṁínigaḋ, ain ṁoḋ eile, cnevd é an Ní Día?

F. Ir féidiṁ liom; ir eaḋ ir Día ann, Spionaḋ ṙíoṁṙḋe, ṁó ṁaiṫ, ṁó iomlán, vlea-ċṙṁaċtaċ; a tá ann gaċ vle Áit, do ċí gaċ vle Ní, agvr do ṙtíṙṙaṙ iaḋ vle.

C. Cnevd fá nDeiṁ tú gun Spionaḋ Día?

F. Do bṙíġ naċ bṙṙl Coṙp na Aoin-ní coṁponḋa aiġe.

C. Cnevd fá nDeiṁ tú, go bṙṙl ré ṁó ṁaiṫ agvr no* iomlán?

F. Do bṙíġ go bṙṙl Maiṫ ór cionn gaċ

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* ḟoṁḃċe.

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to deny our faith, either by word or deed. *S. Mat.* 10, 33.

2. To endeavour to learn the christian doctrine; and to teach, or get it taught, the people that are under our care. 1 *Tim.* 5. 5.

3. To love and esteem greatly the church of God; and likewise to pray for and assist the teachers of the Gospel. 1 *Tim.* 5. 17; *Heb.* 13. 17.

THE THIRD LESSON.

Of God.

Q. WHAT is the first thing that every christian ought to believe?

A. That there is only one God.

Q. Who is God?

A. God is the maker of heaven and earth, and sovereign Lord of all things. *Gen.* 1. 1. *&c*; 1 *Tim.* 6. 15.

Q. Can you explain, in any other way, what God is?

A. Yes; God is an Eternal Spirit, infinitely good, infinitely perfect, infinitely powerful; who is in all places, sees all things, and governs all.

Q. Why do you say that God is a Spirit?

A. Because he has neither body nor anything belonging to a body. *S. Luke,* 24. 39; *S. Jo.* 4. 24.

Q. Why do you say that God is infinitely good and infinitely perfect?

A. Because he surpasses in goodness all that

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Maiṫeara aiġe; agus nach fḟidir Aoin-ní do beiṫ comaiṫ, no coimiomlán riṁ.

C. Cneud fá nDéin tú, go brúil fé mleaċmaċtaċ?

F. Do bríġ gur ab fḟidir leis gaċ Ní ir Mian leis do dénaḋ.

C. Cneud fá nDeimin, go brúil fé fíoṁuiḋe?

F. Do bríġ go brúil gan Túr gan Déiseaḋ.

C. An brúil Día ann gaċ mle Aiṫ?

F. A ta; óṁ a tá fé ar Neam agus ar Talam agus ann gaċ ball do'n Domun.

C. An braiceann Día gaċ mle Ní?

F. Ní; fḟidir aoin-ní do beiṫ a bfolaċ ar, go fíor an Sruiaiṁiḋ ir * raiġiḋe a gCnoiḋe an Dune.

C. Cneud fá nAbrann tú go fciúrann fé gaċ mle Ní?

F. Do bríġ go brúil Cúram agus Aire aiġe ar gaċ Ní, agus go dTugann Urac a Saoċar do na deaġḋoiniḃ, agus Piana do na droċḋoiniḃ; agus fóṙ do bríġ nach dTuiteann Aoin-ní amaċ aċt mé n'Onduġaḋ, nó mé na ċeaḋ.

C. Cneud iad na fiaċa dliġear óinn do ḋíol mé Día?

F. A ta d'fiaċaiḃ oiṁn a Mhóruḋaċt ġlóiṁar d'aḋraḋ, agus a gnáḋuġaḋ ór cionn gaċ mle Neiṫe.

C. Cneud iad fóṙ fiaċa ar gCruċaiġeona oiṁn?

F. A ta d'fiaċaiḃ oiṁn beiṫ uṁal dó ann gaċ mle Ní; Eagla móṙ beiṫ oiṁn feaṙġrad

* folúġṫe.

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is good, and that nothing can be as good or as perfect as he is. *S. Mat.* 19. 17; *S. Jam.* 1. 17; *Ps.* 144. 3.

Q. Why do you say that God is infinitely powerful?

A. Because he can do whatever he pleases. *Ps.* 113. 11; *S. Mat.* 19. 26.

Q. Why do you say that he is eternal or everlasting?

A. Because he has neither beginning nor end. *Deut.* 32. 40; *Exod.* 15. 18; *Mich.* 5. 2.

Q. Is God every where?

A. Yes: for he is in heaven, and on earth, and in every part of the world. *Deut.* 4. 39; *Baruc,* 3. 25; *Ps.* 138. 7; *Jerem.* 23. 24.

Q. Does God see all things?

A. Yes: for nothing, nay, not the most secret thoughts of man's heart can be hid from him. *Ps.* 7. 10; *Heb.* 4. 13.

Q. Why do you say that he governs all things?

A. Because he takes care of, and looks to everything: he rewards the righteous, and punishes the wicked; and likewise because nothing happens but by his order or permission. 1 *Cor.* 12. 6; *Acts,* 17. 28; *S. Mat.* 10. 29.

Q. What duty are we obliged to pay to God?

A. We are obliged to adore his glorious majesty, and to love him above all things. *Deut.* 6. 13; *S. Mat.* 4. 10; *Luc.* 10. 27.

Q. What else do we owe to our Creator?

A. We are obliged to obey him in all things; to be greatly afraid of deserving his wrath; and

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do ċuilleaḋ; agus gaċ Aṁiḋ agus bruilleaḋ, do ċuireaḋ orṁa, d'fulang go foiḋeaċ.

C. Cneud eile a tá d'fiaċaiḃ orṁa do ḋeunaḋ?

F. Gan labairt coiṫċe aṁ Ḋia acht maille ré Mear agus Mod nó ṁór; cuiṁniġaḋ go minic go bfaiceann sé fiad ann gaċ Ait, agus gaċ Am; agus dá bríġ sin, gan Aoin-ní do ḋeunaṁ an Aġaiḋ a ċola.

AN 4. LÉIGIONN.

d'Aonḋaċt Ḋé agus do'n Chionnóiḋ no Naoṁta.

C. Ca ṁéid Ḋia ann?

F. Aoin-Ḋia aṁáin.

C. Ca ṁéid Pearsa a nḊia?

F. A trí Pearsona, iodón, an tAṫair, agus an Mac, agus an Spiorad Naoṁ.

C. An Ḋia an tAṫair?

F. Is eaḋ go deimin.

C. An Ḋia an Mac?

F. Is eaḋ go deimin.

C. An Ḋia an Spiorad Naoṁ?

F. Is eaḋ go deimin.

C. An trí * Ḋée iad?

F. Ní hEaḋ, acht Aoin-Ḋia aṁáin a dTrí bPearsonaiḃ; do bríġ naċ bfuil aca acht Aon

* Déiṫe.

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to suffer patiently whatever misery and trouble he may inflict on us. *Exod.* 15. 26; *S. Luc.* 12. 4, 5; *Heb.* 10, 36; 1 *S. Pet.* 4. 1. 13.

Q. What else do we owe him?

A. Never to speak of him but with very great esteem and respect; to consider often that he sees us in every place, and at every moment; and therefore, never to do anything contrary to his will. *Gen.* 18. 27; *Ps.* 28. 2; *Ps.* 110. 9; *Gen.* 17. 1; *Gal.* 5. 25.

THE FOURTH LESSON.

Of the Unity of God, and of the Most Holy Trinity.

Q. How many Gods are there?

A. There is only one God. *Deut.* 6. 4; 1 *Cor.* 8. 4.

Q. How many persons in God?

A. There are three Persons, to wit, the Father, and the Son, and the Holy Ghost. *S. Mat.* 28. 19.

Q. Is the Father God?

A. He is certainly.

Q. Is the Son God?

A. He is certainly. *S. Jo.* 1. 1.

Q. Is the Holy Ghost God?

A. He is certainly. *Acts.* 5. 3, 4.

Q. Are they three Gods?

A. No: they are but one God in three Persons; because they have but one only nature,

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nadʀn amail agʊr * Aon-tadbact, nó Aon-bunadar dlaga.

C. Cred is Ainm do na trí Pearsonaibh ar aon fheacht?

F. An Trionóid nó Naoimh, nó Aon-Dia amail a dTrí bPearsonaib eidir-dealbha.

C. An bfuil an tAthair níos feasa, níos crionna, nó níos cumachtaigh iona an Mac agus iona an Spiorad Naomh?

F. Ní bfuil; do bhíodh go bfuilid na Trí Pearsona dlaga-sa coimhionann ann gach uile Ní; óir is Aon-Dia amail iad.

C. An fuil an tAthair iona an Mac agus iona an Spiorad Naomh?

F. Ní fuil; do bhíodh go bfuilid na dTrí ar an tSiorruidheacht.

C. Cred is éigion do dhéanamh chum na Trionóide nio naomhta d'onóruigad?

F. Is éigion dúinn creideamh go daingion iontu bhfirinne nó doirca-sa; buidheachas a bheith ré Dia fán nGolur-so do thabairt dúinn; agus Dia glóramh d'adhradh a dTrí bPearsonaib, go hAisnéis ain Maidin agus Tnáthóna, agus a dTír gach Urnaighe.

C. Cred eile is indeanta?

F. Is cóir dúinn Oitheacht do dhéanamh chum na Móir-fhirinne-sa do mhúnadh, nó thabairt fa deara a mhúnadh do'n Diabhal a tá na hAindhíor.

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* aon tSubtaint.

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and one divine substance. *S. Mat.* 28. 19; 1 *S. Jo.* 5. 7.

Q. What do you call these three Persons together?

A. The Most Holy Trinity, or one only God in three distinct persons.

Q. Is the Father more perfect, more wise, or more powerful than the Son, or the Holy Ghost?

A. He is not; because these three divine Persons are equal in all things; for they are one only God.

Q. Is the Father elder than the Son or the Holy Ghost?

A. He is not; because they are all three from Eternity. *Ps.* 89. 2.

Q. What must be done in order to honour the most blessed Trinity?

A. We ought to believe firmly this very obscure truth; to give thanks to God for having given us the knowledge of it; and to adore the God of glory in three Persons, especially morning and evening, and at the beginning of all our prayers. *Ps* 117. 9; *Ps.* 62; 1. *Ps.* 140. 2.

Q. What else is to be done?

A. We should be diligent in teaching this great truth, or in getting it taught those that are ignorant thereof. *Col.* 3. 16.

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AN 5. LÉIGIONN.

d'ionċolmuġaḋ Mhic Dé, an Daṁa Peaṫra do'n Tṡíonnóid Naoṁṫa.

C. Cneud é ṫuġeaṁ tú ṁe ionċolmuġaḋ?

F. Coiṁċeanġal na Naḋṁe diaġa aġus na Naḋṁe daonna ṁé ċéile an Aoin ṗeaṫrainn diaḋa.

C. Cia do Pheaṫronaiḃ na Tṡíonnóide ṁo Naoṁṫa do ġlac Colann daonna?

F. Mac Dé, an daṁa Peaṫra do'n Tṡíonnóid ṁó Naoṁṫa.

C. Cneud ċialluġeaṁ ṡin, Colann daonna do ġlacaḋ?

F. Ciallaiġe ṡé Corp agus Anam, maṫ a tá aġnuṁe, do ġlaċaḋ.

C. Ca hÁiṫ ann an ġlac ṡé an Corp agus an tAnam-ṡo.

F. A mbṫoinn na Maiġdine glóṁaṁe Muṁe, a Mháċaiṁ.

C. Cionnaṫ do ċaṫlaiḋ ṡo?

F. Le hOibṫiúġaḋ an Sṗioṫaid Naoṁ do cuṁaḋ Corp JOSA CRÍOSD d'ḟíoṁ-ḟuil na Naoṁ-Oíġe.

C. Cia hé CRÍOSD?

F. An daṁa Peaṫra do'n Tṡíonnóid ṁo Naoṁṫa, do ġlac Colann daonna.

C. Cneud é ċiallaiġeaṫ an ḟocal JOSA?

F. Slánúġṫeoiṁ.

C. Naċ ólġṫeaṫ Onóiṁ aiṁṡe do'n Aiṁṁṫi?

F. Olġṫeaṫ, óṁ óṁbaiġṫeaṫ ġaċ ġlún do ċlonaḋ d'Aiṁm JOSA.

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THE FIFTH LESSON.

Of the Incarnation of the Son of God, the second Person of the Holy Trinity.

Q. WHAT do you understand by the Incarnation?

A. The union of the nature of God and of the nature of man in one divine Person.

Q. Which of the three Persons of the most holy Trinity took human nature?

A. The Son, who is the second Person of the most holy Trinity. *S. Jo.* 1. 14.

Q. What does the taking of human nature mean?

A. It means the taking of a body and a soul, such as we have.

Q. Where has he taken this body and soul?

A. In the womb of the glorious Virgin Mary, his mother. *S. Mat.* 1. 18.

Q. How came this to pass?

A. By the virtue of the Holy Ghost, the body of Jesus Christ was formed of the very blood of the blessed Virgin. *S. Mat.* 1. 20. *Gal.* 4. 4.

Q. Who is Jesus Christ?

A. He is the second person of the most holy Trinity made man.

Q. What signifies the word Jesus?

A. Saviour. *S. Mat.* 1. 21.

Q. Is there not a special honour due to this name?

A. There is; for it is commanded that at the name of Jesus every knee shall bow. *Phil.* 2. 10.

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C. Cneud ċiallwżeaṙ an focal CRÍOSD?

F. Uingċa nó Olaiżċe.

C. Cneud ṗé an hUingaḋ é, nó ṗé an cṙneaḋ Ola ann?

F. Ré gaċ ṁle żṙáṙ neaṁḋa, agur ṗé hiomlaine na Diaġaċta féin.

C. Aṁ Dia IOSA CRÍOSD?

F. Ir eaḋ go cinnte.

C. Aṁ bṙṁl fóṙ na Dhṁne?

F. A tá ré na Dhia agur na Dhṁne an ampeaċt.

C. Ga ṁéid Naḋṁṙ ionn IOSA CRÍOSD?

F. A táid dá Naḋṁṙ, iodon, Naḋṁṙ diaġa agur Naḋṁṙ daonna, óṙṙ a ta ré na Dhia agur na Dhṁne.

C. Ga ṁéid Peaṙṙa ionn IOSA CRÍOSD?

F. Ní bṙṁl acċt Aoin-ṗeaṙṙa, eadon. Peaṙṙa Mhic Dé aṁáin.

C. C'áit a bṙṁl an dTiżeaṙna IOSA CRÍOSD?

F. Aṁ ṁéid gur Dia é, a tá ré ann gaċ ṁle áit; acċt an ṁeid gur Dṁne é, a tá ré aṙṙ Neaṁ aṁáin, agur a Naoṁ-ṡacṙamṁnt na hAltóṙa.

C. Cneud ṡaḋ na Fiaċa ir ceaṙt dṁne do díol lé an dTiżeaṙna IOSA CRÍOSD?

F. A tá d'fiaċaib oṙṁn a adṙaḋ agur a ṁolaḋ mur an nDia, agur bṁde aċaṙbṙeiṫ ṙiṙ fá ċolann daonna do żlacaḋ maṙ żeall oṙṁn-é.

C. Cneud eile a tá d'fiaċaib oṙṁn do deunaṁ?

F. Ir ceaṙt dṁn ṙinn féin d'uṁlugaḋ aṙṙ a ṙon-ṙan, noċ a d'íṙliż a Mhóṙḃaċt doċoimṙiżte maṙ żeall oṙṁne, an tan do ċoiṁċeangail an Naḋṁṙ boċt ṁé na Pheaṙṙoin diaḋa féin.

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Q. What signifies the word Christ?
A. Anointed.
Q. With what was he anointed?

A. With all heavenly graces, and with the fullness of the Divinity itself. *S. Jo.* 1. 14.
Q. Is Jesus Christ God?
A. He is certainly. *Colos.* 2. 9.
Q. Is he likewise man?
A. He is both God and man. *Phil.* 2. 6. 7.

Q. How many natures in Christ our Saviour?
A. There are two natures, to wit, the divine nature and the human; for he is both God and man. *Rom.* 9. 5.
Q. How many persons in Jesus Christ?
A. There is but one person, to wit, the person of the Son of God only. *Conc. Ephes.*
Q. Where is our Lord Jesus Christ?

A. Inasmuch as he is God, he is everywhere; but inasmuch as he is man, he is only in heaven, and in the blessed Sacrament of the Eucharist. *Heb.* 10. 12. *S. Mat.* 26. 26.
Q. What obligations do we lie under to our Lord Jesus Christ?
A. We are obliged to adore and praise him as our God, and to give him great thanks, for becoming man for our sake.
Q. What else are we obliged to do?

A. We should humble ourselves for his sake, who, upon our account, humbled his incomprehensible majesty, when he united our poor nature to his divine person. 2 *Cor.* 8. 9.

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AN 6. LEIGIONN.

D'FHARGLAD AN DUINE.

C. Cneud fáil Glac Dé Colann daonna?

F. Doċum finn-e d'fhargladh agus do flánughadh.

C. Cneud é fin lé náid, finn-e d'fhargladh?

F. Giallughé ré, an faoradh ó peacadh agus ó damnughadh síoruidhe.

C. Cneud fáil damnúghead an Cineadh daonna mun fin?

F. Fá Earmlaċt an gCeud Adam Náduin, agus fós fá na Peacaidhibh do * toilighean féin do dénamh.

C. Cneud do finne an dTigearna Iosa Criosd, ċum finn-e d'fhargladh.

F. 1. Do nugadh é a Stábla a measg Aimsintead † éigceillighe. 2. do ċaiṫ tri bliadna deug agus ficċe ann gaċ uile ghé Uimirleaċta agus ‡ boċtaċta. 3. do fuair bás fá deoidh a gCrann na Croiċe ann an Soinn-e.

C. Cneud é an lá do nugadh é?

F. Lá Noḃlac tuiṁċioll an meoḃain-oiḃċe.

C. Cneud é an Ní do finne an Slanughteoir IOSA CRIOSD go hAoir a deiċ mbliadhan fichead?

F. Do ċaiṫ ré a beaċa go bUaigneaċ, agus beagnaċ gan fior do'n tSaoghal, a gCoimhradan a Mhátair beannaighte.

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* d'aontughean. † bruideamhla.
‡ boċtmeaċta.

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THE SIXTH LESSON.

Of the Redemption of Man.

Q. Why was the Son of God made Man?

A. To redeem and save us.

Q. What means redeeming us?

A. It means, to deliver us from sin and everlasting damnation.

Q. Why was mankind thus condemned?

A. For the disobedience of our first father Adam, and likewise for the sins we have wilfully committed ourselves. *Gen.* 3. 6. *Rom.* 5. 12. *Ephes.* 2. 3.

Q. What has our Lord Jesus Christ done in order to redeem us?

A. 1. He was born in a stable among brute beasts. 2. He spent thirty-three years in all manner of humiliation and poverty. 3. He died at length on the cross for our sake. *S. Luke,* 2. 7. *S. Luke,* 3. 25. *S. Mat.* 27. 50.

Q. On what day was he born?

A. On Christmas-Day, about midnight. *S. Luke,* 2. 8, &c.

Q. What has our Saviour JESUS CHRIST done until the age of thirty years?

A. He spent his life privately, and almost unknown to the world, in the company of his blessed mother. *S. Luke,* 2, 51.

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C. Cneud do rinne ré ó Roir a deic mblíadan ficéad go hAimsir a báis?

F. Do mán ré do na daoinib Slíge a Slanuccé maille ré na ceadaib agus lé na deagcomla; agus fós do rinnid an lamad Móir-míorbuilead cum a ceadaiscc do chuicciud agur do coimneamcciud.

C. Cneud é an lá do fuair ré bás?

F. Roime an Cheasda.

C. Cia am a fon a bfuair ré bás?

F. Am fon an cinid dánna go homlán, agus am fon gach Criosdaide fa leic.

C. Cneud fa bFuair ré bás?

F. Cum Leoir-ghníomha do denad am fon an bPeacaid-ne, cum Roibuir agus Sonuir riomsuide do cuilead dúnn, agus fós na Gnása ir miaccanach dúnn cuige so.

C. Cneud iad na Fiacla a tá ag an dTigeamna JOSA CRIOSD orunn fa beic na hSlánucceoir againn?

F. A tá d'fiaclaib orunn a gnádugad, agus búdeadar do bneic leir f'an Móimaid-si; an nDóccar go léir do cum ann, agus a Lorg do leanamain.

AN 7. LÉGION.

Do Rún Diamraid an dTigeamna JOSA CRIOSD.

C. Ca hAic an cuiread Corp JOSA CRIOSD tan éir a báis?

F. Jonnsa an Uaig.

C. Cneud do ciallugud na Focail-si do'n Chré: "Do cuaid sior go hiffrionn?"

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Q. What has he done from the age of thirty years until the time of his death?

A. He taught men the way of salvation, both by word and example; and also wrought many great miracles, to prove and confirm his doctrine. *S. Luke* 4. 15, 16, 17, 18, 19, *&c. c.* 24. *v.* 19.

Q. On what day did he die?

A. On Good-Friday.

Q. For whom did he die?

A. For all mankind, and for each Christian in particular. 1 *S. Jo.* 2. 2.

Q. Why did he die?

A. He died to make satisfaction for our sins; to merit everlasting pleasure and happiness for us; and likewise the graces necessary for obtaining this bliss. *Rom.* 3. 23. 24. 25. *S. Jo.* 10. 10. *Rom.* 7. 24. 25.

Q. What obligations do we owe our Lord Jesus Christ for being our Saviour?

A. We are obliged to love and thank him for this great benefit; to put our entire hopes in him, and to follow his example. *Rom.* 8. 35. 1 *Tim.* 1. 12. *S. Mat.* 1. 21. 1 *S. Peter*, 2. 21.

THE SEVENTH LESSON.

Of the Mysteries of our Lord Jesus Christ.

Q. WHERE was the body of Jesus Christ laid after his death?

A. In the sepulchre or grave. *S. Mat.* 27. 60.

Q. What mean these words of the Creed: *He descended into Hell?*

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F. Ciallwʒid ʒo nDeaċaiʒ Anam an Slánwʒeona ʒo hifrionn na nAiċneaċ nomṫa, ċum Anmanna na bfíneu d'fuarʒlaḋ ar a nʒéibionn ann a nabadan.

C. Naċ an éiriʒe ré tán éir a báir?

F. D'éiriʒe ré ʒo ʒlórmail, neaṁ-ṁaiḃṫa.

C. Cá Tiaċ d'eiréiriʒe ré?

F. Ann an tsear lá tar éir a báir, eaḋón, Domnaċ Cárʒa.

C. An nDeaċaiḋ ré fuar ann Neaṁ?

F. Do ċuaiḋ, lé na Chruṁaċt féin amail.

C. Cá Tiaċ do ċuaiḋ fuar ann Neaṁ?

F. A ʒCionn dá fiċiḋ lá ian nʒiriʒe ó ṁaiḃaiḃ dó, eaḋón Diardaoin Dear-ʒabála.

C. An dTiocfaiḋ CRÍOSD an Slánwʒeonn ann deiread an Domnaiṫ?

F. Tiocfaiḋ ré ʒo roillén do breiṫ breaṫaṁnuir ann ʒaċ nle Dhuine do réin a ʒnóṁaṫaḋ.

C. An léiʒfidear ʒo Deiread an tSaoʒal breaṫaṁnur an Cinéiḋ daonna?

F. Léiʒfidear an breaṫaṁnuir* coiṫċeann ʒo nuʒe fin.

C. An bfuil breaṫaṁnuir ann biṫ eile ann leaṫ a muʒ do'n breaṫaṁnur ċoiṫċeann-roin?

F. A tá breaṫaṁnur† áiride ann, noċ do beuṫar ann ʒaċ Aon ann Uaiṁ a báir.

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† ʒeneanálta. * paṁtioculáida.

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A. They mean that our Saviour's soul went into that part of Hell called Limbo, to deliver the souls of the just from the captivity they were in. *Ephes.* 4. 8. 9,

Q. Did he not rise after his death?

A. He rose both glorious and immortal. *S. Mat.* 28. 6.

Q. When did he rise?

A. On the third day after he died; to wit, on Easter-Sunday. *S. Mat.* 28. 1, 2, *&c.*

Q. Has he ascended into Heaven?

A. Yes; he ascended by his own proper power. *Acts* 1. 9. 10.

Q. When did he ascend into Heaven?

A. Forty days after his resurrection; to wit, on Ascension Day. *Acts* 1.

Q. Will Christ our Saviour come at the end of the world?

A. Yes; he shall come visibly to judge every man according to his works. *S. Mat.* 25. 31. 32.

Q. Shall the judgment of mankind be deferred until the end of the world?

A. The general judgment shall be deferred until then.

Q. Is there any other judgment besides the general judgment?

A. Yes; there is a particular judgment, which every one shall undergo at the hour of his death. *Heb.* 9. 27.

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AN 8. LÉIGIONN.

Do'n Spiorad Naoṁ, do'n Eaglas, agus do'n tSaoḃṁior neaṁḋa do * glacṫar inntc.

C. Cia hE an Spiorad Naoṁ?

F. An tseas Pearsa do'n Trionnóid no Naoṁṫa.

C. Cá Trát do ṫuillinz an Spiorad Noaṁ ann na hEaglaise?

F. A zCionn deic lá tar éis Dear-zabála, eadon, Domnac Cinzcizire.

C. An dTuzcar an Spiorad Naoṁ ann a noir?

F. Do beiṁcear é do znáṫ ann Mhoḃ doṫaiscionna do'n Mhuntir bíos ollṁuzse mar is cóir ann a glacṫa.

C. An bfuil sé d'fiaċaiḃ oruinn ar nDóṫcar do ṫuit ann, agus a zuḋe mar do zuḋmid an tAṫair agus an Mac?

F. A tá zo dearḃa; óir is Aoin-Dia aṁáin na trí Pearsona diaza-sa.

C. Cneud é an ṁaiṫ do níḃ an Spiorad Naoṁ ann?

F. Naoṁaiḃ agus neamuzse sé sinn; agus roillsiġe agus tneorusse sé an Eaglais ann con, nac naċaiḃ sí ann Seaċnan zo brát.

C. Cneud é an Ní an Eaglais?

F. A tá Comṫionnsnuzaḋ na zCneidmiġeaċ zo léir fos JOSA CRIOSD, a zceann doṫaiscionna; agus fos na biocáine ann Talaṁ, eadon, an Papa?

C. Cia hE an Papa?

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* zeibṫear.

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THE EIGHTH LESSON.

Of the Holy Ghost, the Church, and the heavenly treasures which are received in the Church.

Q. WHO is the Holy Ghost?

A. He is the third person of the most holy Trinity. *S. Mat.* 28. 19.

Q. When did the Holy Ghost descend to the Church?

A. In ten days after the ascension; to wit, on Whit-Sunday. *Acts* 2. 1, 2, 3, 4.

Q. Is the Holy Ghost given now to us?

A. He is always given in an invisible manner to such as are rightly disposed to receive him. 2 *Cor.* 13. 13.

Q. Are we obliged to put our hope in him, and to pray to him as we do to the Father and the Son?

A. We are certainly: for these three divine persons are but one God? 1 *S. Jo.* 5. 7.

Q. What benefit do we receive from the Holy Ghost?

A. He sanctifies and strengthens us; and enlightens and guides the Church, so that she never shall fall into error. *S. Jo.* 14. 16. 26.

Q. What is the Church?

A. It is the congregation of all the faithful under Christ Jesus, their invisible head; and under his vicar on earth, the Pope. *S. Mat.* 16. 18. *S. Jo.* 21, 15, 16, 17.

Q. Who is the Pope?

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F. Ceann roṡaiċṙiona na hEaglṡe, Comarba Naoiṁ Peadair, agus * biocaire Chriosd air Talaṁ.

C. Cia hí an Eaglṡ ṡíriṁneaċ?

F. A tá an naoṁ Eaglṡ Chatoilice Rómanaċ, d'ar Ceann roṡaiċṙiona an Papa.

C. An ṁiaċtanaċ do Neaċ beiṫ ran Eaglṡ?

F. Is ṁiaċtanaċ do bṙiġ naċ bṙṡl † Slánuġaḋ ṁé ṡáġail a muġ ar an Eaglṡ; óir ní bṙṡl aċt Aoin-Dia aṁáin, Aoin-Ċṙeideaṁ aṁáin, agus Aon-baiṙdeaḋ amáin ann.

C. Cṙeud é ċiallṡġear Cumann na Naoiṁ?

F. Ciallṡġe ṙé, go bṙṡlid ṡíor-ċlann CRIOSD ṁe ṁann-páirteaċ ann ionṁus ṙpioradálta na hEaglṡe.

C. Cṙeud é an Saiḋbṙior ṙpioradálta-ṙo ann a bṙṡlid boill na hEaglṡ ṁann-páirteaċ?

F. Na Sacṙamuinteada, Noiṁ-ioḃaiṙt an Aifṙinn, Uiṁaiġ na hEaglṡe, agus deaġ-Oibṙe na bṙíṁeun.

C. Naċ bṙṡl Coiṁċeanġal éigin eidir na Criosduiḋiḃ air Talaṁ agus na Naoiṁiḃ air Neaṁ?

F. A tá; do bṙiġ go nDéanaṁaid-ne Uiṁaiġṫe ċuca-ran, agus go bṙáġaid-ṙion Cuṁnaṁ ó Dhia ḃúṁ-e, tré JOSA CRIOSD.

C. An dTéid an Saiḋbṙior ṙpioradálta-ṙo na hEaglṡe a Socair do na hAiṁneaniḃ, a tá a bPuṙgadóir?

F. Do ċéid; óir do ġeiḃid Sólar agus Foṙtaċt tré Noiṁ-ioḃaiṙt an Aifṙinn, tré Uiṁaiġ, agus deaġoibṙe na gCriosduġeaḋ.

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* ṙear ionaid. † Sabail.

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A. He is the visible head of the Church, Successor of Saint Peter, and Christ's Vicar on earth.

Q. Which is the true Church?

A. It is the holy Catholic Roman Church, whose visible head is the Pope. *S. Mat.* 10. 2. *S. Jo.* 21. 15, 16, *&c.*

Q. Is it necessary to be in the Church?

A. It is, because there is no salvation out of the Church: for there is but one only God, one only Faith, and one only Baptism. *Ephes.* 5. 5.

Q. What means the Communion of Saints?

A. It means that all the true children of Christ are partakers of the spiritual treasure of the Church. 1 *Cor.* 12. 12, *&c.* 2 *Cor.* 1. 11.

Q. What is the spiritual treasure whereof the members of the Church do partake?

A. The Sacraments, the holy sacrifice of the Mass, the Prayers of the Church, and the Good Works of the Righteous.

Q. Is there not some union between the faithful upon earth and the saints in heaven?

A. There is: for we pray to them, and they obtain for us assistance from God through Jesus Christ. *Gen.* 48. 16. *Zach.* 1. 12, 13, *&c.* *Hos.* 12. 4. *Dan.* 10 *c.* 21 *v.* 12 *c.* 1 *v.* *Jer.* 15. 1. *Rev.* 8. 3, 4.

Q. Does this spiritual treasure of the Church prove beneficial to the souls in Purgatory?

A. It does: for they receive comfort and succour by the holy sacrifice of the Mass, by the prayers and good works of the faithful. 2 *Mac.* 12. 46.

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C. Cneud é a tá d'fiaċaib an fíon-ċlann na hEaglaise do déanaṁ?

F. Ir cóir dóib buidéaċar ró ṁór do ċabairt do Dhia, fa Chloinn do déanaṁ díoḃ do Mhaċain ċomór agus ċomaiḋ fir an Eaglar; ain naċ féidir lé na Naiṁdib uile buaiḋ do ḃreiṫ.

C; Cneud tuigeas tú lé Maiṫeas na bPeacaḋ?

F. Tuigim, go dTug JOSA CRÍOSD Cruiṁaċta d'a Eaglar na Peacaiḋe do ṁaiṫeas agus Slíġe* briġṁar triḋ naoṁtan na Doine.

AN 9. LÉIGIONN.

D'Eiréiṁġe na gCorp, agus don beaċa fíorṁuiḋe.

C. Cneud ċiallaiġeas Eiréiṁġe na gCorp?

F. A tá, go nEiṁeoċaid na Doine go hUile maille fir na Corpaiḃ ceaḋna, do bí aca ain an tSaoġal-ro.

C. An eiréiṁeoċaid an Duine daṁanta maṫ aon fir na Fíneunaiḃ?

F. Eiréiṁeoċaid; aċt, biaid Corp ġlóiṁiṁa aġ na Fíneunaiḃ, agus Corp ġnáiṫeaṁlá, naċbaraċa, aġ an Duine daṁanta.

C. Cneud é an Luaċ-Saoċain do beiṫir Dia do na deaġdoiniḃ tar éis a mbáis?

F. Slóṁ Neiṁe, agus an beata Mhaiṫeunaċ.

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* éifeaċtaċ.

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Q. What are the true children of the Church obliged to do?

A. It is but just they should give great thanks to God, for having made them the children of so great and so good a mother, against whom all her enemies cannot prevail. *S. Mat.* 16. 18. 1 *Tim.* 3. 15. *Gal.* 4. 26. *Heb.* 12. 22, 23.

Q. What do you understand by the forgiveness of sins?

A. I understand that Jesus Christ gave power to his Church to forgive sins, and effectual means whereby men are sanctified. *S. Mat.* 18. 18. *S. Jo.* 20. 23.

THE NINTH LESSON,

Of the Resurrection of the Flesh, and of the Life everlasting.

Q. WHAT means the Resurrection of the flesh?

A. It means that all men shall rise with the same bodies which they had in this life. *Job.* 19. 26. *S. Jo.* 5. 28, 29.

Q. Shall the wicked as well as the righteous rise again?

A. They shall; but the righteous shall have glorious bodies; and those of the wicked shall be ugly and hideous. 1 *Cor.* 15. 42, 43, 44—51.

Q. What reward will God give the righteous after their death?

A. The glory of heaven and life everlasting. *S. Mat.* 25. 34, 46.

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C. Cneud ir beaca mairdneac ann?

F. A ta beit ag feuchain ain Dhia Aigid ain Aigid; beit por ga gradugad, agus ga molad thé fogal na fogal an Aoibhios agus a Sonar siorruide.

C. Ca racaid an Duine locrac do geib bar a bPeacad mairbca?

F. Cuipideap go hiffiond iad, eadon, Aifc ann nac brugid Naomh Dé go brath; agus biaid ga lorgad feud na Siorruideacta mar on tir na Deamnaib.

C. Ca hAifc a dTéid na Daine, do geib bar a bPeacad fologa aitain, nó an mbeidir nac deachaid Leigh-ghiolla iomlan ain fon a * bPeacad?

F. Go Prizadóir, cum Ceirt Dé do fargad thiar na Pianta iocraid ann.

C. Cneud é an Taimbe ir cóir dhuine do bualadh ar an Leighiomh-ro?

F. Ir cóir dhuit fmuainead go minic ain Uac-Soccain dolabarta na bFirinne, agus ain Pianaib fiorruide na bPeacac; ionnas go nGlacfadmaoir Weirneac cum na Subailce do leanamhuin, agus cum an Pheacaid do feachad.

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* bPeacaidead.

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Q. What is life everlasting?

A. It is to see God face to face, and to love and praise him for all eternity in everlasting pleasure and happiness *S. Jo.* 17. 3; 1 *S. Jo.* 3. 2; *Apoc.* 19. 7.

Q. What shall become of the wicked who die in mortal sin?

A. They shall be cast into Hell, a place where they shall never see God, and shall burn during eternity along with devils. *S. Mat.* 25. 46.

Q. Whither do those go who die in venial sin only, or who have not made full satisfaction for their sins?

A. To Purgatory, in order to satisfy the divine justice by the torments they are to suffer there. *S. Mat.* 5. 26. *Apoc.* 21. 27.

Q. What benefit are we to draw from this lesson?

A. We should think often of the unspeakable reward of the righteous, and of the everlasting torments of the wicked, that thereby we may courageously pursue virtue, and shun vice. 1 *Cor.* 9. 24; *Heb.* 6. 11, 12.

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AN 2. RANN.

D'AITEANTAIB DE AGUS NA HEAGLUISE.

AN 1. LÉIGIONN.

D'Aiteantaib Dé a gCoitcinne.

C. Cneud é an dana Ní ir miadanach do dhuine an slánughadh?

F. A tá Aiteanta Dé agus na hEaglaise do choimhead.

C. Cneud, fá dTug Dia a Naoimh aiteanta dúinn?

F. Chum go mbéidir na Niaghil d'ár nGníomhartaib, ag tabairt Eolais dúinn ain na Lochtaib, ir éigion do feachnadh, agus ain na Subailcib ir éigion dúinn do thaitneadh.

C. Ca mhéid Aitne da dtug Dia dúinn?

F. Deich nAiteanta?

C. Ubairt iad.

F. "Cneidh, a Mhic, a nDia go glan.
"Na tabairt Ainm Dé gan * Fath.
"Coimhéid an tSaoire mar ir cóir.
"Tabairt dod hAthair agus dod Mathair Onóir.
"Na dean Marbadh, goid, na Drúis,

* Adhbar.

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THE SECOND PART.

OF THE COMMANDMENTS OF GOD AND THE CHURCH.

THE FIRST LESSON.

Of the Commandments of God in general.

Q. WHAT is the second thing necessary for our salvation?

A. The fulfilling of the Commandments of God and of the Church. *S. Mat.* 19. 17.

Q. Why did God give us his holy Commandments?

A. To the intent they may serve as a rule for our actions, in giving us knowledge of the vices that ought to be shunned, and of the virtues which we ought to embrace. *Ps.* 118, 105. *Prov.* 6. 23.

Q. How many commandments has God given us?

A. Ten.

Q. Say them.

A. "I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage; thou shalt not have strange gods before me. Thou shalt not take the name of the Lord thy God in vain. Remember to keep holy the Sabbath-day. Honor thy father

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" Na Fiaṫnuiṡe bṙéiṫe an Aon-ċéṫ.
" Na raṁtaiḋ beaṁ, ṁaċ leaṫ Féiṁ,
" Clann Dṁne eile, na Aiṙṁéiṙ.

C. Cṙeud é an tSliṫe do ṫlaċaṙ tú, do ċum tíṁ Féiṁ do bṙoṙdṫaḋ ċum Aiṫeanta Dé do ċoiṁliṁnaḋ?

F. Do beiṙim fá deaṙa, ṫuṙaḃ é Dia m'Aiṙdṙiṫ, d'aṙ cóiṙ ḋaṁ ṫéilleaḋ, aṫuṙ ṫo bṙéiḋ a Aiṫeanda-ṙeun ṁo ḋliṙṫiṁaċ, aṫuṙ ṙoċoiṁliṁnṫa maille ṁé na ṫṁáṙaiḃ.

C. An nDeunann tú * Féiḋm do hSliṫe aiṙ bioċ eile?

F. Do ṅím; ṙnuaiṁim aiṙ an Tuaċ Saċaiṙ móṁ; do beiṙ Dia do'n ṁnuṫiṙ, do ċoiṁliṁnaṙ a Aiṫeanta-ṙan; aṫuṙ aiṙ na Piantaiḃ doċṙiṁċnuiṫe ṁé ṫCeuṙtaṙ an Dṙuiṫ ṁaċ ṫCoiṁeudann iad.

C. An ṁaċtanaċ a ṫCoiṁeud ṫo hUile?

F. Ir ṁaċtanaċ; óṙ ṫiḋ bé do bṙiṙeaṙ Aonaiṫne aṁáin tṁé ṗeacaḋ maṙḃa, tuilliḋ ṙé Damnuṫaḋ ṙiomuiḋe.

C. Ta bṙuil Sum, nó Aiṫiṫiomṙa na nAiṫeantaḋ?

F. A tá Dia do ṫṁaḋuṫaḋ óṙ ciond ṫaċ uile Néiṫe, aṫuṙ aṙ ṫCoṁaṙṙa maṙ ṙiuṁ féiṁ; óṙ ir é ro Coiṁliṁnaḋ an Dliṫe.

* Uṙaiḋ.

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and mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's wife. Thou shalt not covet thy neighbour's goods." *Exod.* 20. 3, *&c.*

Q. What means do you take for exciting yourself to fulfil the commandments of God?

A. I consider that God is my sovereign Lord, to whom I justly owe obedience; and that his commandments are most lawful, and can easily be fulfilled with the assistance of his grace. *S. Mat.* 11. 30. 1 *S. John*, 5. 3.

Q. Do you make use of any other means?

A. Yes; I think of the great reward which God gives to those who fulfil his commandments; and of the everlasting torments wherewith the transgressors thereof shall be afflicted. *Eccli.* 1. 40.

Q. Is it necessary to observe all the commandments?

A. Yes; for whosoever transgresseth one only commandment by a mortal sin, deserves eternal damnation. *S. James*, 2. 10.

Q. What is the abridgment or sum of the commandments?

A. It is to love God above all things, and our neighbour as ourselves; for this is *The accomplishment of the Law.* *S. Mat.* 22. 40. *Rom.* 13. 9, 10.

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AN 2. LÉIGIONN.

DO'N CEUD AITNE.

Cneid, a Mhic, a nDia go glan.

C. Cnerd é cuineas an ceud Aitne d'Ualac oirnn do deunamh?

F. Cuimid ri d'Ualac oirnn cneideamh a nDia; an nDoccas do cur ann; a adhaid, agus Spiad an gCroide go hiomlan do tabairt dó.

C. Cnerd é rin, Dia d'adhaid?

F. A ta adhail gur ab é an gCruitaigtheoir agus an nAirid-riogh é; agus gach Onóir agus gach Molad, dá mbeid, do tabairt dó.

C. Deuna gnioh Adhaid?

F. A Dhé mhóir, agus a hUigeanna nlea-cumachtaig, adhaim tú, agus admigim gur tú mo Chruitaigtheoir agus m'Airidheoir.

C. Cnerd ciallugeas Dia do Spadugad ó an gCroide go hiomlan?

F. Ciallaig ré a Spadugad ór cloinn gach nle Néite, agus beit toiltionach ann bhar d'fulang nior tuillge, iona cuireas Fearg ann.

C. Deuna Gnioh Shnáda Dé?

F. O a hUigeanna, beirim Spád ó mo croide go hiomlan, agus ór cloinn gach nle Néite ónt; do brig go brath tú mo maith agus nó geanamail; agus go mbruinnim tu do Spáid mórán Tiodlaiceadh oram.

C. An gCoirgeann an Aitne-ri Onóir do tabairt do na Naomhaib?

F. Ni coirgeann; do brig nach ionann an Onóir do beirimid dóib agus do Dhia; óir onóramuid aimain iad mar Chairde agus mar fear-

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THE SECOND LESSON.

FIRST COMMANDMENT.

I am the Lord thy God, &c.

Q. What does the first Commandment oblige us to do?

A. It obliges us to believe in God, to put our hopes in him, to adore and love him with our whole heart. *S. Luke*, 10. 27.

Q. What is it to adore God?

A. It is to acknowledge that he is our Maker and Sovereign Lord, and to give him all possible honour and praise. 1 *Tim.* 1. 17.

Q. Make an Act of Adoration.

A. O great God, and Almighty Lord, I adore thee, and do acknowledge thee for my Maker and Sovereign Lord.

Q. What do you mean by loving God with your whole heart?

A. I mean, to love him above all things, to be willing rather to suffer death than to offend him.

Q. Make an Act of the Love of God.

A. O Lord, I love thee with my whole heart, and above all things; because thou art most good, and most amiable, and continually bestowest many favours upon me.

Q. Does this Commandment forbid us to honour the Saints?

A. No; because the honour we give them is not the same with that which we give to God; for we honour them only as his friends and

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bpóżantuże dílearа Dé, agur man żeall ain-rion amáin.

C. An bpuil pé dlirdionaċ Onóir nó Moé ain bíd do ċabaipt do* Dheilbíb Chriorð agur na Naoṁ?

F. A ta, man żeall ain Chriorð agur ain na Naoiṁ, do ċuiṁid a gCuiṁne óiġin; aṁail man do ṅiṁid do ċoṁ Anma JOSA; gideaḋ, ní ċneidṁid go bpuil buaiḋ ain bíd a bpuaim an focail, ná a nDeilbíb Chriorð ná na Naoṁ.

C. Gideaḋ, naċ ain doiṁniġ Dia ní hé aṁáin Onóir nó Moé do ċairbeanaḋ do Dheilbíb, acċt Fóir Coraṁlaċt Aoin-neiże do déanaḋ, dá bpuil ain Neaṁ fuar, nó ain Talaṁ fíor, nó ir an Uiġże fuil an Talaṁ?

F. Ir deiṁin gur doiṁniġ ré go roillèir ain na hiúdaiġiḃ, noċ do bí anċlon do Dhéib bhéiże, Aon-coraṁlaċt féin don tSaṁuil-rin do déanaḋ, ain Eagla go nAḋaiṁfidír iad, agur go bpożanfaidír dóib man Dhéib, agur go mbiaḋ, man ro, Dée coiṁiżeaċa aca a láċain an Tiżeaṁna, ain Nóir na gCineaḋaċaḋ uile na dTimċioll fa gCuaiṁt, noċ d'aḋnaḋ agur do riaṁaḋ Cloċa agur Cuaiṁ, Dée d'Oṁ agur d'Aṁġiod, &c. acċt, ni ṁeasann Duine ain bioċ anoir, go gCuineann, an Doiṁniġ-ra d'Ualaċ ná d'fiaċaiḃ oiḋċa gan Coraṁlaċt Neiże ain bioċ do déanaḋ.

C. Cuid uime-rin?

F. Do bríġ naċ baġlaċ ir an Aimriṁ-re, go nAḋaiṁfid nó go riaṁaiṁfid na Críorduiże Doiṁ no Coraṁlaċt Aoin-neiże ain Neaṁ no ain Talaṁ; ni Cloċ, ná Cuann, ná leaċta Oir

* d'Iodṁaiġiḃ.

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faithful servants, and merely upon his account. *Jos.* 5. 14, 15, 16; 3 *Kings* 18. 7; 4 *Kings* 2. 15. 8. 17. 22; *Rev.* 19. 10. *c.* 8; *Rom.* 13. 7, 8.

Q. Is it lawful to pay any honour or respect to the images of Christ and his Saints?

A. It is, for the sake of Christ and his saints, of whom they put us in mind; just as we do in regard of the name of JESUS; yet we do not believe that there is any virtue either in the sound of the word, or in the images of Christ and the saints. *Num.* 21. 8, 9. *Phil.* 2. 10. *Conc. Trid. Sess.* 25.

Q. But did not God forbid not only to show any honour or respect to images, but also *to make the likeness of any thing either in Heaven above, or in earth beneath, or in the waters under the earth?*

A. He did indeed expressly forbid the Jews, who were extremely prone to idolatry, even to make any such likeness, lest they should adore and worship them as gods, and thus *have strange gods before the Lord,* in imitation of the nations round about them, who all adored and served stocks and stones, gods of gold and silver, &c.; but no people do now look on this prohibition of making the likeness of any thing as obligatory or binding.

Q. Why so?

A. Because there is no danger in this age, that Christians will adore or serve the image or likeness of any thing either in heaven or on earth: it is neither stock, nor stone, nor statue of

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na Aingeal, act Aingeal an tSagoil, bagad, Ainceangal d'an mbaraithneach fein, agus Ainmiana eile ir Dée breige do na Criosduigeib a mig.

C. Cionnar do chruthuigear tu, gur ir an gCéillrin, do coimirg Dia ain na hiodhlaib Coraimlacht Neite ain bid, da brath ain Neamh nó ain Talamh, do déanadh?

F. Acta ré ain na chruthugad go roillér ré briathrab Dé fein, ir an Aiste cedna, agus ann iomad d'aitib oile don Sgribinn diaga, ann a nAbrann ré; Ni devtaoi Dée d'Aingiod, ni nó devtaoi Dée d'ón; noc ir ionann re riaó agus re: Ni biaid Dée comhgeaca agad an mo lathair-re, ni adarcair agus ni riarcair Aoin-neach * gneanta nó Coraimlacht Aoin-neite da brath ain Neamh no ain Talamh: ain cor gur follar nach brath ir ann iomlan act Aon-aithne, ain na mionugad agus ain na cuir sior go leathadach.

C. Cred é an Chruthugad oile a ta agad rer?

F. A ta go nDevtaoi, do réir Aithne Dé, feidm do Dheilbib a measg na hiodhugad fein, gé gur mór a gCladh do Dhéib briege; dir d'Aitin Dia do Mhaithe da Cheardbinn nó da Aingeal do déanadh d'ón bhaithe agus a gCur go hOnórach ain da chonn Chathaire na Trócaire, noch d'folugh an Aire: d'aitin dó, mar an gCeudna, Nathair Neimhe do déanadh do Phiar, agus

* Ceirbealta, gnabalta.

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gold or silver, but the excessive love of the world, vanity, too great a tie to our own sentiments, and other disorderly passions, that are the idols or false gods of Christians now a-days.

Q. How do you prove that it is in that sense that God has forbid the Jews to make the likeness of anything either in heaven or on earth?

A. It is proved plainly from God's own words, both in the same place, and in several other places of scripture, where he saith, *Ye shall not make gods of silver, neither shall ye make unto you gods of gold;* which is the same thing as to say, *Thou shalt not have strange gods before me: thou shalt not adore nor serve any graven thing either in heaven or on earth:* so that it is manifest, that all is but one and the same commandment, explained and set forth at large; and consequently, that no essential part of the Commandments is left out in our short Catechisms, it being clear to the reason of a child, that if we must have but one only true God, we must not have either image, or likeness, or anything else for our God. *Exod.* 20. 23; 34. 15; *Lev.* 19. 4. *Deut.* 29. 17, &c.

Q. What other proof have we for it?

A. It is, that among the Jews themselves, prone as they were to idolatry, there was, by God's appointment, a religious use of images: for God commanded Moses to make two cherubim or angels of beaten gold, and to place them honourably on the two ends of the mercy-seat which covered the ark: he also commanded him to make a serpent of brass, and set it upon a pole,

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a cuꝛ aiꝛ ċꝛann, ionnaꝛ ꝺo bꝛeuċaꝺ ꝛaċ Ouine, ꝺo loiꝛꝼiꝺiꝛ na Naiꝺeaꝺa Nime tintiꝛe, uile, aꝛuꝛ ꝺo leiꝛeoꝛꝺoi é; noċ bꝛó Reuṁċomaiꝺċa aiꝛ ChRIOSD anuaꝛte aiꝛ an ꝛCꝛioiċ, aṁuil ꝼoillꝛiꝛeaꝛ ꝛé ꝼéin iꝛ an tSoiꝛꝛeuꝛl.

Do ꝛneaꝺ ꝼóꝛ Solaṁ ꝺá Cheuꝛꝺ ꝺ'Obuꝛ ꝺeiliḃe aiꝛ ballaḋaiḃ hTiꝛe an Tiꝛeanna, aꝛuꝛ ꝺ'ꝼoluꝿ iaꝺ né hOꝛ; ꝺ'oiḃꝛiꝛ ré, maꝛ an ꝛCeuꝺna, Cheuꝛḃíniꝛ aiꝛ ꝼolaċ ḋiꝛe Dé; aiꝛ ċoꝛ ꝛo mḃiꝺíꝛ na Deilḃiḃ bꝛeaca-ꝛo a ꝛComṁuꝺe oꝛ coinne ċáiꝛ, ꝛaċ Rum ꝺo léiꝛiꝺíꝛ iaꝺ ꝼéin aiꝛ a nGlꝛuiḃ, aꝛuꝛ ꝺo níꝺíꝛ Uꝛnaiꝛ iꝛ an Tiꝛ naomṫa-ꝛo.

C. Ruu é naċ nGnóꝺ aꝛuꝛ naċ ꝛiaꝛuꝿ na Catoiliciꝛ Deilbe Chꝛioꝛꝺ aꝛuꝛ na Naoṁ?

F. Ni ꝺeuṁaiꝺ aiꝛ Ruu-ċoꝛ: léiꝛimíꝺ ꝛo ꝺeiṁin ꝛiuu ꝼéin aiꝛ an nGlꝛuiḃ aꝛuꝛ ꝺo níṁiꝺ ꝛiuaiꝛ oꝛ a ꝛCoinne, ḋáꝛ ꝛComeuꝺ aiꝛ bꝛaiꝛeaḋ; ꝛiꝺeaḋ ni ꝛnóiṁíꝺ iaꝺ, níoꝛ mó iona ꝛnéeaḋaꝛ Joꝛhua aꝛuꝛ Sinꝛiꝛ Chloinne Iꝛꝛael Ruiꝛc an Chonnaiꝺċa, an ṫaꝿ ꝺo lnéeaḋaꝛ, ꝛléaċta ꝛo Talaṁ, aꝛ ꝛnóe ꝛo tuaṫ nóua aꝛ a coinne; na Fóꝛ níoꝛ mó iona ꝛnóiꝺ Caċ oile bóꝛꝺ na Comoine, an ṫaꝿ ꝺo ꝛnóiꝺ aiꝛ a nGlꝛuiḃ oꝛ a ċoinne: aꝛuꝛ o ṫaṁuꝺ-ne ꝺeáꝛċꝛoiꝺeaċ né na ꝛlaċaḋ aiꝛ a ḃꝛocal-ꝛaꝺ, naċ nGnóꝺ aꝛuꝛ naċ nRáḋuꝺ bóꝛꝺ na Comoiꝛe, na an ṫRuiaꝺ aꝛuꝛ a Fíoꝺ ꝺo ċaiꝺiḋ aiꝛ a nGluiḃ; maꝺ an ꝛCeuꝺna, ꝺo ċíꝛeaꝺ, ꝛuꝛ cóiꝛ ꝺóiḃꝛiuiꝺ beiṫ ꝛoċċꝛoiꝺeaċ ꝺaꝺ ꝺ'Toiḃ-ne, o ṫáꝛla ꝛo bꝛuil an Eaglaiꝛ uile, aiꝛ na coiꝺċuuuiꝛꝛaḋ a ꝺTꝛeiꝺe, aꝛuꝛ ꝼóꝛ an ꝺiomlán ꝺíu o ꝼeaꝺ, aꝛuꝛ o uuuoꝛ ꝛo leaꝺḃ, aꝛ ꝼoillꝛiꝛꝛaḋ ꝛo hAiꝺ, aꝛuꝛ aꝛ aꝺuaiḋ ꝛo bꝛaꝺ, naċ nGnóiṁíꝺ aꝛuꝛ naċ nRáḋuṁuꝿ Deilbe; ꝛo bꝛuil ꝼíoꝛ aꝛuuu ꝛo ꝺeaꝺḃċa, naċ ꝼéiꝺiꝛ leo aiꝛ bꝛaiꝛꝛiu, na aiꝛ ꝛCloꝛ, na aiꝛ bꝛoiꝛaċꝛ; ꝛo ꝛCꝛeiꝺiṁíꝺ ꝛo ꝺaiuꝛion, naċ cóiꝛ Wuuiꝛiu aiꝛ

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that every one that should be bitten by the fiery serpents might look on it and be healed; which Christ declares to be a figure or image of himself exalted on the cross. *Exod.* 25. 17, 18. *S. Jo.* 3. 14.

Salomon also graved two cherubims of image-work on the walls of the temple, and covered them with gold; he also wrought cherubims on the Vail of the Temple: so that these pictures were always placed before the people whensoever they kneeled and prayed in this holy house. 2 *Chron.* 3. 7, 10, 13, 14.

Q. Do not Catholics pray to, and serve images?

A. No, by no means: we do indeed kneel and pray before them, to keep us from distraction, but not to them, no more than Joshua and the elders of Israel prayed to the Ark of the Covenant, when they lay prostrate, praying until evening before it; no more than others do pray to the communion-table, when they kneel and pray before it; and as we have the charity to believe upon their word, that they neither pray to, nor adore either the communion-table or the bread and wine they receive kneeling, so should they, it seems, have the like charity for us, seeing the whole Church assembled at Trent, even all of us, men, women, and children, do openly declare and constantly profess, that we neither pray to nor adore images; that we certainly know, they can neither see, nor hear, nor help us; that we firmly believe *no confidence ought to be placed in them, nothing ought to be asked of them*, and that the honour due to God, ought not, upon any account, to be given to any

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bíḋ do ċuṁ ionnta, na Aoin-ní d'iarraiḋ oṁa; agus naċ ceart, ain Aon-ċoṁ, an Onóir dliġċeaṁ do Dhia, do ċabairt do Ní ain bíḋ da ḃfuil beoḋ no maiḃ, ain Neaṁ no ain Talaṁ.

C. Mairead cuid é an Soċar do beanamuid arda?

F. Tairbeamuid ón* mo ċuid Naṁdaiṁna Phairt, agus ḃáil Chriosd, agus † Ceud na Naoṁ; Fóġnuid mar leabhra do na Tratailġiḃ; agus gluaiseid siad uile ċum longa hSeanḃfóġantuġeaḋ oiliḋeirce Dé do leanaṁuin.

C. Aċ o tá naċ ḃfuil Diaġaċt na Cumar aca, cuid é an Onóir nó an Moḋ ir feidir a ċabairt dóiḃ?

F. An Moḋ ceudna, do réir a gCéime, noċ do beirteaṁ d'Aimim JOSA; óir ir fíor-ionann Deilḃ naṁta Chriosd don tsúil, agus a Naoṁaiṁ don Chluais.

C. Tabair dúin Coraṁlaċt éigin oile?

F. An Moḋ ceudna do ċairbeanar gaċ uile Dhiaṁ do éiġiḃ Eaglaise agus Uaṁaiġe, an tan do noċtuid a gCiuin as dul a sceaċ ionnta; an Moḋ ceudna do beir an Onoṁ úd do ‡ Chuid Oíḋċe an Tigearna, naċ gCreideaṁ go ḃfuil ann aċt Arán agus Fion, Coṁanta aṁáin Fula agus Feola Chriosd, agus gloḋaḋ, do glacar é ain a nGlúnaiḃ; an Moḋ ceudna agus an Onóir d'Aiéir Dia do Mhaire a ċairbeanaḋ don Talaṁ ain an fear sé, as siad: "Cuir díoṁ do bróga "dod ċorus; óir an Áit ain a bfuilir do fearaḋ, "ir Talaṁ naṁta é."

C. An gCoṁnuġeann an Moḋ-so ann sna Neiéiḃ da dTairbeantar é?

F. Ní ċoṁnuġeann, beanċar é gan moill do Chriosd agus d'a Naṁuiḃ, aṁuil mar ir don

* beoḋṁan. † Fulaingéa. ‡ do shuidéar.

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creature whatsoever, either in heaven or on earth. *Conc. Trid. Sess.* 25.

Q. What benefit then have we by them?

A. They feelingly represent to us the mysteries of our Saviour's death and passion, and the sufferings of his saints; they serve as books to the ignorant, and excite us all to follow the example of God's glorious servants. *Conc. Trid. ib.*

Q. But since there is neither divinity nor virtue in them, what honour or respect can be shown them?

A. The same respect, in proportion, which is given to the name of JESUS; for Christ's holy image is the very same to the eye that his holy name is to the ear.

Q. Give us some other example?

A. The same respect with that which is shown to churches and houses of prayer by all those who uncover themselves at their entering therein: the same with that respect which is shown to the Lord's Supper by such as believe it to be but bread and wine, a figure or sign only of Christ's body and blood, and yet receive it kneeling; the same with that respect and honour which God ordered Moses to show to the very ground he stood upon, saying: *Take off thy shoes from off thy feet,* for the place whereon thou standest is holy ground. *Exod.* 3. 5.

Q. Does this respect rest in the things to which it is shown?

A. No; it is referred straight to Christ and his Saints; just as the respect which is usually

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Rígh féin, do réir bhreathmhuighe gach uile dhuine, do bheirtear an Mhoḋ ghnáthuighthear do thairbeanaḋ don Chathair Rígha agus do leactha nó do Dhealbh an Rígh; agus ní mheardair choíche gur do pháperu na do chloích nó do chruinn, acht do Pheadar an Rígh féin do beirtear an Mhíomhoḋ tairbeantair do Dhealbh an Rígh.

C. Nach íonmholta Moḋ do thabairt do hTairgh na Naomh?

F. Is íonmholta; do bhrígh go nabadair a gCoirp na mbeoll ag JOSA CRIOSD, agus na mionaḋ Comhnuighe ag an Spiorad Naomh; agus go mbiaidh fós lá éigin go glórmhar ain Neamh.

C. Cneud éuge fós a dTugtair Moḋ do hTairgh na Naomh?

F. Do bhrígh go nDeathnaiḋ Dia * Féidhm díoḋ éum Mórtain Maighearta do dhenamh do'n Mhuintir do bein Moḋ ḋóigh.

C. An bfuil fé an Aghaiḋ na hAithne-ri Comairle d'iarraidh air Lucht Fairdine, Onoideacta, nó Pireóg, noch do ní Cunnradh rir an Diabal?

F. Ní tá gan Amhuis; do bhrígh gur ab o'n Diabal gheibid gach Eolus, da mbí aca.

C. Cneud ir Pireóga ann?

F. Bhiathra do ráḋ, nó Comharthta do dhenamh éum Chríche, do éum nach bfuil bhrígh na braiḋ aca ó Nadhúr, ó Dhia, na ó an Eaglus.

C. An bPeacaiḋid na heitrighteaḋa an Aghaiḋ na hAithne-ri?

F. Peacaiḋid go cinnte; do bhrígh nach gCneidid ó chroíḋe gach Ní cheidheas an Eaglus Chatoilice Rómhanach, peacaighe fós gach Duine do

* Uraid.

shown to the throne, and to the King's Statue or Picture, is, in the judgment of all men, referred to the King himself; and the disrespect shown to the King's image is never supposed to be levelled at either paper, or stock, or stone, but the King's own person.

Q. Is it not commendable to pay respect to the relics of Saints?

A. It is, because their bodies were members of JESUS CHRIST, and the dwelling place of the Holy Ghost, and that likewise they shall one day be glorious in Heaven. 1 *Cor.* 3. 16; 6. 15, 19.

Q. For what other reason is respect paid to the relics of Saints?

A. Because God made use of them to do a great deal of good to those who respect them. 4 *Kings*, 13. 21. *S. Mat.* 9. 20. *Acts*, 5 *c.* 15 *v.* 19 *c.* 11, 12 *v.*

Q. Is it against this commandment to consult fortune-tellers, enchanters or witches, who make a compact with the devil?

A. It is undoubtedly; for whatever knowledge they have is from the devil. *Levit.* 19. 31. *Deut.* 18. 10, 11, 12.

Q. In what doth witchcraft or enchantment consist?

A. It consists in using words, or signs, for an end which they have no force or virtue to attain to, either from nature, or God, or the church.

Q. Do heretics sin against this commandment?

A. They do for certain; because they do not sincerely believe what the Roman Catholic Church holds. All these likewise do sin, who

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ṫaiṙbeâṅaṙ ó Shṅſoṁ nó ó bhṙéiṫiṙ Claṅaḋ nó Aonṫṙaḋ ṁṙṁ Eṙṙiceaċta, ṫṙé êiṙdeaċt an Uṙṙaiże, nó a dTeaṫaiṙṫ, nó aiṙ Aon-ṁoḋ eile.

C. An bṙṡl ṙé ceaḋṙaḋaċ Leaḃaiṙ Eiṫṙiceaċta do léiżeaḋ?

F. Ní bṙṡl, na a mbeiṫ aṫaḋ aiṙ Aon-ċoṙ ṫaṅ Ceaḋ; ṅí cóiṙ ṙóṙ Seṅṙ-ṙṫṅíḋaḋ do ḋeṅṅaṁ aiṙ Nṅṅ dıaṁṙaıḃ aṅ Chṙeiḋiṁ, na Aṁṙaṙ do beiṫ aṫaḋ ṙa Ait aiṙ biṫ ḋe.

C. An bPeaċaiżeaṅṅ aṅ ṫé, bíoṙ, ṫṙe na ċoiṙ ṙéiṅ aṅ Aṅṅbṙíoṙ na Paiḋṙe, Chṙé na ṅAḃṙḋol, Aiṫeaṅṫaḋ Dé, nó na hEażlṅṙe, aṅ Ażaiḋ na hAiṫṅe-ṙṙ?

F. Peaċaiże ṫaṅ Aṁṙaṙ; ażṡṙ ṙóṙ żaċ Dṅṅe, naċ dTṅżeaṅṅ iaḋ, ṫṙé na ṁaiṅṅeaċṫṅaiḋ ṙéiṅ.

C. An bṙṡl ṙé aṅ Ażaiḋ na hAiṫṅe-ṙṙ; Wṅṅbaṙ nó Seaṙiáṅ do ḋeṅṅaṁ aiṙ Dhıa?

F. A tá żo deaṙḃċa; do bṙíż żo ṅDeṅṅaṅṅ Dıa żaċ Ní maṙ ıṙ cóiṙ; ażṡṙ ní hEaḋ aṁáiṅ Seaṙiáṅ, aċt a tá ṙé ṙóṙ aṅ Ażaiḋ na hAiṫṅe-ṙṙ, aiṙ dTṙṙ, Wiżeaṅ do beiṫ aṫaḋ aiṙ Dhıa nó aiṙ Neiṫiḃ dıaḋa. 2. Aiṁṙiṅ ṫaḋa do léiżiṙṅ ċoṙṫ ṫaṅ ṙṁṙaıṅeaḋ aiṙ Dhıa, nó aiṙ aṅ Dṙaiżaṙ a dliżṫeaṙ ḃó. 3. Toiṙṁıoṙż do ṁṙṁ aiṙ ḋaoıṅiḃ eile ṙa Neiṫiḃ aiṙ biṫ do ḋeṅṅaṁ, do ṅaċaḋ aṅ Óṅóiṙ do Dhıa.

C. An dToiṙṁeaṙżaṅṅ aṅ Aiṫṅe-ṙṙ Wṙoṁoḋ do ṫaḃaiṙṫ do ṅa Naoṁaiḃ?

F. Toiṙṁeaṙżaiḋ ṙí Caṙoṅóiṙ do ṫaḃaiṙṫ ní hEaḋ aṁáiṅ do ṅa Naoṁaiḃ, aċt ṙóṙ d'á dTaiṙṫiḃ, d'á ṅıoṁaiżiḃ, no d'Aoıṅ-ní ṅaoṁṫa, maṙ a tá briaṫaṙ Dé, Tiż ṅa hEażlṅṙe, &c.

C. Cṅeṙḋ eile ṫoiṙṁeaṙżaṙ aṅ Aiṫṅe-ṙṙ?

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either by word or deed show an inclination or bent to heresy by hearing their prayers, or instructions, or otherwise. *S. Mat.* 18. 17. *Rom.* 10. 10.

Q. Is it permitted to read heretical books?

A. No; it is not allowed either to read or keep them without leave; neither is it permitted to pry into the mysteries of faith, or to doubt of any one article thereof. *Prov.* 25. 27; *Coloss.* 1. 23.

Q. Does he who is ignorant, through his own fault, of the Lord's Prayer, of the Apostles' Creed, of the Commandments of God, or those of the Church, sin against this commandment?

A. He does, without doubt, and so does he who understands them not, through his own neglect. 1 *Cor.* 14. 38; 1 *Pet.* 3. 15.

Q. Is it against this commandment to murmur or exclaim against God?

A. It is certainly: whereas God doth in all things act according to justice; and not only to exclaim against him is a transgression, but it is also against this commandment, first, to have a distrust to God or godly things, 2. To let much time pass without thinking of him, or of the duty we owe him. 3. To hinder others from doing any thing that would redound to the honour of God.

Q. Doth this commandment forbid to show or have a disrespect for the saints?

A. It forbids to dishonour not only the saints, but also their relics, their images, or any sacred thing, such as the word of God, the places consecrated to his service, &c.

Q. What else does this commandment forbid?

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F. 1. Dhí an Eabóiceap an plánúzhe, nó maiteamnar an bPeacaideab.

2. Anbóiceap do glacad go pláineoiceap finn maille ré Tpiúcpne Dé amáin, gan deazoibpe aip bioc do devnaṁ.

3. An nDóiceap do éiri a gCpéatúp aip bioc ní pa mó iona a nDia.

4. Peacad aip bioc do devnaṁ nó fuipeac ann, tpé Anbóiceap a bTpiúcpne Dé.

AN 3. LEIGIONN.

DO'N DARA hAICHE,

Na tabaip Aimn Dé gan Fáċ.

C. Cpeud do coimeapgap an dapa haiche oiúnn?

F. Coimeapgaid pí oiúnn, aip bTúp, mionnuzad an Azaid na Fipinne, nó Fóp aip mbeiṫ dúnn an Aimpip na Fipinne.

2. Mionna pípinneaċ do ċabaipt gan Riaċtanap.

3. Mionnuzad Ní do devnaṁ,* azup gan a Rún puinn; nó léigean dinn Mionna dligidheaċ do ċoṁall, azup é aip an gCumap.

4. Mionnuzad dhoiċiú do devnaṁ, nó naċ nDeunta Ní maiṫ.

5. An pípinne do ċeilt aip an nIlaċtanán dligidheaċ, an tan pfoiluzeap i dinn; ip an gCáp-po, ní hé amáin go nDeuntap Peacad,

* gan Aignead a ċoiṁlíonta.

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A. It forbids, first, to despair of salvation, or of the forgiveness of our sins.

2. To presume that God, by his mercy alone, will save us, without any good works.

3. To put our hope in any creature whatsoever more than in God.

4. To commit any sin, or remain in it, through a presumption of God's mercy. *Rom.* 2. 3, 4, 5, &c.

THE THIRD LESSON.

OF THE SECOND COMMANDMENT.

Thou shalt not take the Name of the Lord thy God in vain.

Q. WHAT does the second Commandment forbid us?

A. It forbids us, first, to swear to any thing we know, or even doubt to be false.

2. To swear without necessity, although the thing be just and true. *S. Mat.* 5. 34, 35, 37.

3. To swear what we do not intend to perform; or to neglect fulfilling, when we can, a lawful oath. *Jerem.* 4. 2.

4. To swear we shall do what is bad, or not do what is good.

5. To conceal the truth from our lawful superior, when he requires of us to tell it; in which case, we do not only sin, but we are like-

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acc fóṙ a tá d'fiaċaiḃ aiṙ Neaċ, gaċ Dia gḃáil do ċaṁlaiġ do'n ċomaiṙṫeain fá gan an fíṙinne do ḋeunaṁ, do leaṙṡaḋ.

6. Fuil no boill Dé nó na Naoiṁ do ċaḃaiṙṫ.

7. Sinn féin, an nAnam nó an gCoṙp, an gClann, an Seanḃḟóġantṡġe, an nAiṙḋéiṙ, nó Ní aiṙ bioḋ eile do ċaḃaiṙṫ do'n Diaḃal, nó do ṁallṡġaḋ aiṙ an-ċoṁ.

8. Olc Cṙuṙ nó Anma d'iaṙṙaiḋ dúnn féin nó do Neaċ eile.

9. Móiḋ do ċaḃaiṙṫ gan Rún a coṁall; nó fá ḃṙoiċní do ḋeunaṁ.

10. Móiḋ dliġḋioṁaċ do ḃṙiṫeaḋ.

C. Aiṙ an Nóḃaṙ siu, iṙ olc an Cleaċtaḋ a beiṫ tṡġṫa do Mhioṁnaiḃ móṁa?

F. Iṙ nó olc; iṙ ume siu, iṙ móṁ do ṗeaċtṡġeaṙ an Diúṁs eiġṡiṁiṁa naċ gCṙéideann Sum an Fíṙinne nó bṙeug do ḃíoṙ aca; nó ṁioṁuṡġeaṙ an fíṙinne féin gan Riaċtanaṙ.

C. Cia'ḋ iṙ ioṁláiḋe dúnn, ioṁaṙ naċ bPeaċóċaṁaiṙ?

F. Iṙ eaḋ, iṙ eaḋ; ní heaḋ, ní heaḋ: maṙ do ṫeaġaiṙġ aġuṙ maṙ d'aiṫiu Cṙíoṙḋ dúnn; oiṙ "gid be Ní bíaṙ ór a gCioṁ-ṙo, iṙ ó an Olc a tá ré."

AN 4. LÉIGIONN.

D'ON TREAS AIṪNE.

Coiṁéiḋ an tSoiṙṙe maṙ iṙ cóiṙ.

C. Cia'ḋ é an Ní hOiḋṡġeaṙ siṙ an Aiṫ-ne-ṙi?

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wise obliged to repair all the damage and harm which happened thereby to our neighbour.

6. To swear by God or the saints' blood, wounds, or limbs.

7. To give to the Devil, or curse at any rate, ourselves, our soul or body, our children, our servants, cattle, or any thing else whatsoever.

8. To wish either temporal or spiritual harm to ourselves or others.

9. To make a vow without intending to fulfil it; or to make a vow of doing what is evil, or displeasing to God.

10. To break a lawful vow.

Q. From hence, then, it appears that it is an ill custom to be given to swearing?

A. It is a very bad custom; wherefore those foolish people sin greatly who matter not whether they have truth or falsehood on their side, or swear to the truth itself without necessity.

Q. What should our speech be, in order to avoid sin?

A. Yes, yes; no, no: as our Saviour taught and commanded us; for *what is more than these, proceedeth from evil. S. Mat. 5. 37.*

THE FOURTH LESSON

THE THIRD COMMANDMENT.

Remember thou keep holy the Sabbath-Day.

Q. WHAT is required in this Commandment?

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F. Onóṁżċeaṁ óṁṁ an Doṁṁaċ, Lá an Tṡé-aṁna do ċoiṁeḋ aġuṙ do ṅoṁaḋ, do ṁéṁ maṁ ónóṁżeaṙ Dia aġuṙ an Ḃaṡlaṁ.

C. Cneud iad na * hOibne a tá toiṁṁiṙżċe oṁṁn annṙa Noṁ Lá-ṙo?

F. Oibne ṙoċṁaċa nó coṁṙoṁóa maṁ a tá, Tneabaḋ aġuṙ ṙoiṁneaḋ; Reic aġuṙ Ceannaċ; aġuṙ a leiṫeiḋe eile, ṡo hAiṁiże ṡaċ nle ṡné Peacaiḋ.

C. An dToiṁṁiṙżċeaṁ Oibneaċa aiṁ biṫ eile leaṫ a mṁṡ do na hOibniḃ ṁo ṙoċṁaċa-ṙoiṁ?

F. Toiṁṁiṙżċeaṁ maṁ an ṡCeuḋna ṡaċ nle Obaiṁ ṙożalta aiṁ a nṠnóóṁżeamna Aoiṁ-ní calṁṁże, nó do ṫaṁṁṁṅeaṙ ṙiṁ ó ṡnoċṁḋ Dé ṡan ṙíṙ-ṁiaċṫanaṙ.

C. An dToiṁṁiṙżċeaṁ ṫabaiṁṫ aiṁ ḋoiṁiḃ eile Aoiṁ-obaiṁ óíoḃ-ṙo do ḋeunaṁ?

F. Toiṁṁiṙżċeaṁ maṁ an ṡCeuḋna, aġuṙ ṙóṙ a tá d'ṙiaċaiḃ oṁṁn a ṡCoṙṡ aiṁ an Mṁnṫiṁ a tá ṙoṁ aṙ Sṁaċt.

C. An bṁiṙeaḋ Soiṁe na hOibne coṁṙoṁóa, do ḃeanaṙ né † ṡnoċṁḋe Dé?

F. Ní hEaḋ; maṙ Oibne iad aiṁ naċ bṙṁl bṁeiṫ Uaiṁ eile.

C. An bṁiṙeaḋ Soiṁe biaḋ do ḋeaṙṡaḋ; Aiṁṁéiṙ do ṙiaṁ, aġuṙ a leiṫeiḋe ṙiṁ?

F. Ní hEaḋ, ná Aoiṁ-ní eile ḋa mḃeanann né beaċa an Lae-ṙiṁ, aġuṙ naċ ṙéiḋiṁ do ḋeṙnaṁ ṡo coṁṡaṁaċ an Lá noiṁe.

C. Cneud é ṙ cóiṁ óṁṁ do ḋeṙnaṁ an La-ṙo ṫaṁ Lá eile?

F. Unnaiṡże aġuṙ Oibne biaṡa; maṁ a tá Aiṙṁionn ṡo cinnte, aġuṙ Seanmóiṁ d'éiṙḋeaċt,

* hOibneaċa. † Seiṁṙíṙ.

A. We are required to keep and sanctify Sunday, the Lord's day, as God and the Church order us. *Exod.* 20. 8, 9, 10; *Jer.* 17. 27.

Q. What works are forbidden on this sacred day?

A. Servile or laborious bodily works, such as ploughing and harrowing; buying and selling, and such like; but particularly all sort of sin. *Exod.* 16. 23; *Ezech.* 23. 38.

Q. Are there any other works forbidden besides those that are very toilsome?

A. Yes: all worldly works whereby we gain any profit, or that withdraw us from the service of God, without great necessity, are likewise forbidden.

Q. Is it forbidden to engage others to do any of these works?

A. Yes; and we are, moreover, obliged to hinder all those under our charge from working. *Exod.* 20. 10.

Q. Are those servile or bodily works, which belong to the service of God, a breach of the Lord's day?

A. No; if they be such as cannot be deferred until another time.

Q. Is it forbidden to dress meat, to serve cattle, and such like?

A. No; it is no breach of the precept to do what regards this day's maintenance, and could not be done the day before it without inconvenience. *Exod.* 12. 16.

Q. What are we obliged to do on this day more than on another?

A. To pray, and do Godly works; such as to hear mass punctually; to assist at the sermon; to

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leabaiṙ ṙṗiomadálta do léiġeaḋ, an Paḋṙiġ do ṗáḋ, nó beaġoiḃṗe ġíġin eile do ḋeunaṁ.

C. Ag bṗiṫeaḋ Sailṁe Aiṙṁe ṫabaiṙṫ do ċoṁṁáḋ, nó do Sṁuaintiġtiḃ ḋíoṁoiṁe an Aimṙiṙ an Aiṙṙiṁn, na Seaṁṁóṁa, nó an Teaġaiṙġ ċṁíoṙoṁḋe?

F. Jṙ eaḋ ġo ciṁṫe; do bṁíġ ġo niaṁṙan Dia oṁṁn a * ġnoċṁḋe do ḋeunaṁ ġo ḋṫṙaċtaċ ó ċṁoiḋe agus ó inntinn.

C. Ag gCoiṁeṙḋann Neaċ an tSailṁe, an tan do ċaiṫeaṙ an ċṁo ir mó do'n Lá ag imiṫt, ag ól, ag Macnaṁ, nó go ḋíoṁoiṁeaċ?

F. Ní ċoiṁeṙḋann; do bṁíġ gur ab ṁe d'óṙḋuġ Dia agus an Eaglaiṙ an tSailṁe; ċum go dTiúḃṙaṁoiṙ Fṙuṁóṙ an Lae do Dhia, agus do ṙláinte an nAnma; agus go bṙaiṫ Aṁṁaċnuṙ, Díoṁoiṁeaṙ agus gaċ Miġníoṁ eile níoṙ míoċaiṫeaṁla go móṙ a Láċaiṙ Dé, ioṁṁa Obaiṙ ṙoċṙaċ, ċaiṙṙbeaċ.

AN 5. LÉIGIONN.

Do na hAiṫeantaiḃ do beanaṙ ṙiṙ an gCoṁaiṙṫeaṁ a gCoiṫċiṁne; agus do'n ċeaṫṙaṁaḋ hAiṫne ṙa leiṫ.

Tabaiṙ do d'Aċaiṙ Onóiṙ.

C. Cṁeuḋ aiṙ a labṙuḋ na hAiṫeanta do beanaṙ ṙiṙ an gCoṁaiṙṫeaṁ?

F. Aiṙ gaċ Ouaḷgur agus go hAiṁiġe aiṙ an ġṁáḋ do ḋíġṁiḋ d'aṙ gCoṁaiṙṫeaṁ.

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* hSeiṙḃiṙ.

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read spiritual books; to say the beads; or do some other good works.

Q. Is it a profanation of the Lord's day to chat, or entertain idle thoughts at divine service, at sermon, or at catechism?

A. It is for certain; for God requires that we serve him diligently in spirit and truth. *S. Jo.* 4. 24.

Q. Does he sanctify the Lord's day, who spends the most part of it in gaming, drinking, divertisements or idleness?

A. He does not; for God and the Church instituted holy days, in order that we should give the greater part of the day to God and the salvation of our soul; and a servile useful work is much less displeasing in the sight of God, than excessive divertisements, idleness, and every other bad action.

THE FIFTH LESSON.

OF THE COMMANDMENTS WHICH REGARD OUR NEIGHBOUR IN GENERAL; AND OF THE FOURTH COMMANDMENT IN PARTICULAR.

Honour thy Father and Mother.

Q. WHAT do these Commandments, which regard our neighbour, treat of?

A. Of every duty, and particularly of the love we owe our neighbour?

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C. Cionnar ir cóir dhúnn an gCoimairc do ghnáthughadh?

F. Man rinn féin; iodhon, gach Maighe d'iarraidh dí, man iarrtamaid dhúnn féin; gan Oíc do dhenamh ná d'iarraidh dí, acht man bhí Mian linn dhúnn féin; agus congnadh lé an Aimrir a Riachtanaigh.

C. Cia ir Coimairc dhúnn?

F. Gach uile Dhuine, fóir an Namhaid.

C. Cneud fá bfuil d'fiachaibh orainn an gCoimairc do ghnáthughadh?

F. Do bhríg go bfuil sí do réir comhlachta Dé; agus fóir do bhríg go nGnáthúgheann Dia í, agus go nOidhúgheann dhúnne a ghnáthughadh man inn féin.

C. Cneud ordughear an ceathramhadh hAithne dhúnn?

F. Gnáth agus Oidhir do thabairt d'an* nAithribh, d'ar† Maithribh, do'n uile Riachtanach do bíos ór an gCloinn, do cill nó do thaigh; a beith mhal dóibh ó bhéithir agus ó ghníomh; agus cuidiughadh leo fan uile Riachtanach comporta agus fhiosdaltha; agus an tiomlán do denamh go fuilbir, fíghach.

C. Cneud ann a bfuil d'fiachaibh orainn a beith mhal dóibh?

F. Ann gach uile Ní nach bfuil an Aghaidh Aithreantach Dé ná na hEaglaise; óir dá mbeith an Aghaidh ceachtair díob-sa, níor cóir a beith mhal dóibh air Aon-chor.

C. Cneud a tá d'fiachaibh air an Athair agus an Mháthair do denamh d'a gCloinn?

F. A nOileamhain, bevra, foghlum, agus Cal-

* nAithreachaibh. † Maithreachaibh.

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Q. How are we to love our neighbour?

A. As ourselves; that is, to wish our neighbour all the good we wish ourselves; neither to do, nor wish him evil, no more than to ourselves; and to help him in his necessity. *Rom.* 13. 8, 9, 10; *Rom.* 15.

Q. Who is our neighbour?

A. Every one, even our enemy. *S. Mat.* 5. 44.

Q. Why are we obliged to love our neighbour?

A. Because he bears the image of God; and also because God loves him, and commands us to love him as ourselves. *S. Marc,* 12. 31.

Q. What doth the fourth Commandment order us to do?

A. To love and honour our parents and superiors, whether ecclesiastical or civil; to be obedient to them both in word and deed; to assist them in all their necessities, whether spiritual or corporal; and to do all cheerfully and gladly. *Colos.* 3. 20; *Rom.* 13. 1. *&c. Heb.* 13. 17; 1 *Tim.* 5. 4.

Q. In what are we obliged to obey them?

A. In every thing that is not contrary to the Commandments of God or the Church: for if their commands should be against either, it would not be at all permitted to obey them. *Acts,* 5. 29.

Q. What are the obligations of the father and mother in regard of their children?

A. To nourish, educate and instruct them; to

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aḋa nó Ceallaḋ beaṫa do ṫéill a gCṁaċta, do ṫabairṫ ḋóiḃ: or Cionn gaċ ṁle Néiṫe, a dTabairṫ fṁar an Eaglа agus a nGṙáḋ Dé; agus deaġ-fomplа do ṫairḃeanaḋ ḋóiḃ.

C. An mbeanann an Aiṫne-rí ṗé Dualgar an ṗíṙ do ċoḃ a ṁná póṙda, nó na Mná do ċoḃ a ṗíṙ?

F. Beanaiḋ ċeana.

C. Cionnar ir cóṙ do'n ṗear é ṗéin d'Iomċar do ċoḃ a ṁná póṙda?

F. Mar Iomċaṙar Criṡoṙd é ṗéin do ċoḃ na hEaglṁṙe, eaḋón, go gṙáḋaċ cṙuṁaċ; óṙ ir ball do ballaiḃ an ṗíṙ a Bain-ċéile, aṁail ir boill do Chriṡoṙd finn ṁle.

C. Cionnar ir cóṙ do'n ṁnaoi í ṗéin d'Iomċar do ċoḃ a Fíṙ póṙda?

F. Ir cóṙ ói a beiṫ lán do gṙáḋ agus d'Uṙṙaim dó, maṙ a ṫá an Eaglṁṙ do Chriṡoṙd.

C. An gCṙṙeann an Aiṫne-rí Coingioll aṙ bioṫ aṙ an Lánaṁain do ċoḃ na Mṁṫiṙe a ṫá ṗaoi na Smaċt?

F. Cṙṙiḃ rí do ċoingioll oṙṙéa gaċ Dṁe ḋa bṙṁl ṗaoi na Smaċt, do ṙaiṁáḋ do ṫéill ċola Dé; agus aṙ gaċ Dṁe ḋa bṙṁl ṗaoi na Smaċt-ṙon, do beiṫ vṁal vṙṙamaċ ḋóiḃ ṙan ṁle Ní naċ bṙṁl go follar an Aġaiḃ ċola Dé, nó a leaṙa ṗéin.

C. Cṙeṙd é leanaṙ ar a nDṙḃṙamaṙ an ṙo?

F. Ir follar, aṙ ḋTúṙ, gṙṙ cṙom do ṗeacaiġiḋ an Chlann a beiṙ Earṙṙṙaim, Mairla nó Taṙcuṙne ṗé Smṙaineaḋ, ṗé briéiṫeaṙ ná ṗé Sgiṙoṁ d'a nAiṫṙiḃ nó d'a Maiṫṙiḃ; agus go

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give them a calling or livelihood according to their ability; chiefly, to bring them up in the fear and love of God, and to give them good example. 2 *Cor.* 12. 14; *Eph.* 6. 4.

Q. Doth this Commandment regard the duty which man and wife owe each other?

A. Yes, without doubt.

Q. How is the husband to behave himself in regard of his wife?

A. As Christ behaves himself in regard of the Church, that is, lovingly and carefully: for the wife is a member of the husband, as we are all members of Christ. *Gen.* 2. 23, 24. *S. Mar.* 10. 8; *Ephes.* 5. 25, 28, 30, 31.

Q. How is the wife to behave herself towards her husband?

A. She ought to be very affectionate and submissive to him, as the Church is to Jesus Christ. *Ephes.* 5. 22, 23, 24.

Q. Does this Commandment put any obligation on the married couple in regard of those under their charge?

A. It obliges them to govern all those that are under their command according to the will of God; and it requires of all those that are under their authority to be heartily submissive and obedient to them in every thing that is not plainly contrary to the will of God, or to their own welfare. *Ephes.* 6. 5, 6, 7, 8, 9. *Colos.* 3. 22, 23. *Colos.* 4. 1.

Q. What follows from what we have said here?

A. It follows clearly, first, that such children as disobey, abuse, or despise their parents, either in thought, word, or deed, do sin grievously;

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cinnte, gur gnáth Míonaċ beiṫ oiṁċa ran tSoġal-ro, agur Ainneirr fíoṁṁóe ran tSoġal eile.

2. Man an gCeudna ir mór do ṗeacaiġid an Diaṁg, do beir Marla nó Míoṁoó d'a Maiġirtriḃ nó d'a nUaċtaránaiḃ dirrdionaċ, Cille nó Traiṫe.

3. Peacaiġid fór go mór na hAiṫne agur na Maiṫne agur gaċ rle Uaċtarán, naċ reirṁann a gClann agur a dTeaġlaċ a nGnáṫ agur an Eaglá Dé; nó ma beirid Aṁarla nó Antarcuirne d'a gCloinn, nó d'a Mnaoi.

4. Peacaiġid go mór an Láṁaṁain pórda, ma bíd aġ grírdeaġ agur aġ geaṁaiġ a ċéile, nó fraċṁar feariġaċ ré ċéile.

AN 6. LÉIGIONN.

DO'N CUIGEAD HAITNE.

Na deuna Marbaḋ.

C. Cneud iarmar an cúigeaḋ hAiṫne oirnn?

F. Gan Duine dúṁarbaḋ; gan bár Aon-Duine do ṫaiscéġaḋ: gan Aoin neaċ do bualaḋ; gan Coṁraig iarraiḋ nó ṫreagra; gan díleaḋ Maiṫeaṁnar iarraiḋ air an ré d'a dTuigir Marla; nó Maiṫeaċar do ṫabairt don ré úig Earonóir, Marla, nó Míoclú duit.

C. Cneud fa bfuil d'fiaċaiḃ oirnn Maiṫeaċar do ṫabairt do'n ṁnaoi do beir Marla nó Míoclú dúnn?

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and, for certain, are commonly unfortunate in this life, and eternally miserable in the next.

2. They also sin grievously, who abuse or despise their lawful masters or superiors, whether ecclesiastical or civil.

3. Those parents and superiors sin greatly, who rule not their children and family in the fear and love of God; or treat their children, or inferiors, outrageously, or with exceeding contempt. *Ephes.* 6. 4; *Colos.* 3. 21.

4. Man and wife sin greatly, if they provoke and scold each other, or entertain anger and hatred. *Gal.* 5. 15.

THE SIXTH LESSON.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

Q. WHAT is required in the fifth Commandment?

A. Not to murder any one; not to covet or wish the death of any person; not to beat any man; not to give or receive a challenge; not to refuse to ask forgiveness of him whom you have affronted; nor to refuse to pardon him who either dishonoured, abused, or slandered you. *S. Mat.* 5. 39; *Colos.* 3. 15; 1 *Thess.* 5. 15; *S. Pet.* 3. 9.

Q. Why are we obliged to forgive those that abuse or defame us?

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F. Do bhíg go nDhomhnghean an Slánghéoir JOSA CRÍOSD é; agus go nDeaghna fé féin an Ní céanna, dhomhgheas dhúinn-é.

C. Nach mearadh na Catoilicigh gun dligheonach dóibh Eiricigh do dhúmhadh?

F. Ní mhearadh aon con: a bhrad nach fíor, a tá fíor agann, go bhfuil d'fiaghaibh ormann congnadh leo ann a Riaghtanus, agus gach Maighe dán mian linn dhúinn féin d'iarraidh dóibh; an tan féin do bhídhir agus do gheilleanmhóir fíor; óir is Comhairle dhúinn iad a gComhnadh.

Or a chonn fin, amhail do ghnéas an Eaglus ortha, agus air gach nle Dhream dá bhfuil air reachtan, ionnas go niompóighidír; mar fin is cóir dhúinn-é, air Lorg na Nadh nle, agus an Slánghéora féin, Thuaighe mhór do beith agann dóibh, agus Dia do ghnée go meanmnach fá na Soillsighadh, agus a dTabairt nle go trócaireach chum Colus na Finne, ionnas go nDeanamhuir nle go léir an Chró Fuil an Aodhaire.

C. Cneud eile iarraidh an Aithe-fi ormann?

F. Air dTús, gan Frad na * Fal do beith agann d'Aoin-neach.

2. Gan imnioghan ná Ceannairghe do chur eidir dhaoibh air bioth.

3. Gan Luathghaire ghlacadh fá bar Dhue, ná Tuirse fá na beith beo.

4. Gan Marla na Mhoclí do tabairt d'Aonneach air a chúl na air Aghaidh.

5. Gan Anam Dhue do mharbadh, da ghrafacht chum Peacaidh marbtha.

6. Gan léighean d'Aoin-neach Peacadh marbtha

* Faladh.

A. Because our Saviour Jesus Christ commands it; and that he himself practised the same which he orders us to do. *S. Mat.* 5. 44; *S. Mat.* 18. 22, 35; 1 *S. Pet.* 2. 21, 22, 23.

Q. Do not Catholics hold that it is lawful for them to murder heretics?

A. Not at all; on the contrary, we know, that we are obliged to help them in their necessity, and to wish them all the good we wish ourselves, even when they would oppress and persecute us; for they are always our neighbour. *S. Mat.* 5. 44.

Moreover, as the Church prays for their conversion, and the conversion of all those who are astray; so ought we, after the example of all the saints, and of our Saviour himself, to have great compassion of them, and to pray heartily to God, that he may mercifully enlighten and bring them all to the knowledge of the truth, in order that we all may make one fold under one shepherd. *S. Luke*, 23. 34; 1 *Tim.* 2. 1. *&c. Mass-Book on Good Friday.*

Q. What else is required in this Commandment?

A. First, to bear neither hatred nor grudge to any one.

2. To sow no discord nor strife amongst any persons whatsoever.

3. Neither to rejoice at the death of any one, nor grieve for his being alive.

4. Neither to abuse nor defame any one either in his presence or absence.

5. Not to kill the soul of any neighbour, by provoking him to mortal sin.

6. To permit no one to commit a mortal sin,

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do dhéanamh agus a thoilmhiughadh air do láimh go hiomlán; go dtuigfidhe má bíonn fios do Shiacht.

7. Gan Congnamh, ná Cobair, ná Oidhion do thabairt do Lucht Dúnmharbtha, Loiscthe; nó Mídhíonadh eile. An Aon-focal, gan Olc air bith do dhéanamh, ná d'iarraidh do Neach eile ré Smuaineadh, ré bréithir, nó ré gníomh.

C. Cheud é an Mhaith chuireas an Aithe-rí d'Ualach orainn do dhéanamh?

F. A dheith gnádach, ceannsa; Maith do dhéanamh an Aghaidh an Uile, agus gnóthe air Lucht ar * ndeagheama, mar d'aithin Criosd dínn.

AN 7. LÉIGHEANN.

DO'N SEISEADH AGUS DO'N NAOMHAD HAITHNE.

Na dean Duine.

Na fantaidh bean nach leat féin.

C. Cheud é thoilmhiughadh an feitheadh agus an naomhadh Haithne orainn?

F. Toilmhiughadh air fear, Cad a theith aige do mhaoi air bith, acht d'a mhaoi fóghda; agus air mhaoi bhean d'fear air bith, ach d'a Fear féin; agus fóir a leithéidh-sin do dhochaidheadh do fantughadh no d'iarraidh.

C. An bhfuil Feicthe mhíonaitheach, nó Póga dhíreamhla an Aghaidh na Haithne-sí?

F. A tá: agus fóir † Glacaitheacht chraillighe

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* nGéill-Leanmhana.

† Laimhriughadh neimhgeanmnuigh.

while you can easily hinder it; especially if he be under your command.

7. Not to assist, nor protect, nor harbour incendiaries, murderers, or other malefactors. In short, neither to do, nor wish any evil to another in thought, word, or deed. *S. Luc.* 6. 27, 28, 31, *&c.* 1 *Thess.* 5. 15; *Rom.* 1. 32.

Q. What good doth this Commandment oblige us to?

A. It obliges us to be meek and charitable to all; to render good for evil; and to pray for our persecutors, as Christ commanded us. *Rom.* 12. 14; 1 *S. Pet.* 3. 8, 9; *S. Mat.* 5. 44.

THE SEVENTH LESSON.

THE SIXTH AND NINTH COMMANDMENTS.

Thou shalt not commit Adultery.

Thou shalt not covet thy neighbour's wife.

Q. WHAT do the sixth and ninth Commandments forbid us?

A. They forbid a man to have any carnal communication with any other woman than his own wife; and a woman with any other man than her own husband; and even to covet or desire any such sinful commerce. *S. Mat.* 5. 28; 1 *Cor.* 7. 4.

Q. Are immodest looks or unchaste kisses a breach of this Commandment?

A. They are, as also unchaste touches of our-

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do dhéanamh air féin nó air Neach eile, a fíor do dhéanadh thé na cionta féin, Comhnadh Spioraid, Abhaidh falca, Leabhair fhrithgheacha do leagadh agus gach Thíomh mionaidheach eile.

C. An bhfuil Smaointighe neamhghnathe an Aghaidh na hAithe-ri, bhidh nach mbeith Nídh as Dhe a gCuir a nDhíomh?

F. A tháidh, ma Slachtar iadh maille ré * Taithneamh nó Samhar.

C. An thoime an Peacadh bhaidh re Neach an Dhidh choidhneaghta, no re Fear no Mnaoi mhaghalta iona ré Neach eile?

F. Is thoime go mór, agus is ghaidheamla; is meara mar an gCeirdna bhaidh ré Mnaoi nó Fear Cheil, nó ré Mnaoi nó ré Fear pórda, iona ré Cách eile.

C. Cheird é a tá d'fhiachaibh air an Lanamhain do bhriogh na hAithe-ri?

F. Oifreacht agus Comhontughadh dá chéile, mar do ghealladar ran bPóradh.

C. Cionnas do reachantar an Peacadh Ghaidheamhail-re na Colna?

F. Ní bhfuil Slighe air bith chum a reachanta is fearr iona dhiochomhradar agus Siocair an peacaidh do reachnadh; Aimhearadhacht bídh agus Oighe, agus go hAithrighe Dhíomhoineas do reachnadh; Aimhian agus Cleonta na Colna do chloi ré Thorghadh agus ré hUrnaigh; Foirfidh do dhenamh go minic, agus Corp Chríosd do ghlacadh le hiomad Chaidheadh.

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* Pléireán.

selves or others, wilful pollution, lewd discourses, filthy songs, reading of love-books, and every other impudent or shameless action. *Coloss.* 3. 5; 1 *Thess.* 4. 4.

Q. Are unchaste thoughts, without any design of coming to action, a breach of this Commandment?

A. Yes, if entertained with delight and pleasure. *S. Mat.* 23. 26; *S. Mark,* 7. 21, 22; 2 *Cor.* 7. 1.

Q. Is it a more grievous offence to sin with a person in holy orders, or with a religious man or woman, than with another?

A. Yes, it is much more grievous and more abominable; it is likewise a greater offence to sin with a kinsman or kinswoman, or with a married man or woman, than with others.

Q. What is required of man and wife in these Commandments?

A. Fidelity and compliance in regard to one another, as they promised at their marriage.

Q. How is this abominable sin of the flesh to be avoided?

A. The best means for avoiding it is to beware of bad company, and the occasion of sin; to shun intemperance, choice meat and drink, and especially idleness; to subdue the lust and inclinations of the flesh by fasting and praying; to confess often, and communicate with much devotion. *Eccli.* 33. 29; *Gal.* 5. 24; *Ephes.* 5. 18.

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AN 8. LÉIGIONN.

DO'N SEACTMAD AIRIS DON DEACMAD HAICNE.

Na deuna Soid.

Na fantaid Clann Dhone eile na Aithnéir.

C. Cred é Toimmirgéear ainm fir an da Aidne-ri?

F. Toimmirgéear ainm Ní ain bid do chó da Comanran do tógbail, do glacad, do congbail, na fóir do fantvgad, gan fios na ór aithe, da Neamhoil.

C. Cionnar fóir do peacaigéear an Aigaid na nAideantad-ro?

F. Peacaid gach Dhone né nach aill a fiacha, nó Tranardal a mhuinine do díol, agus é ain a chuman.

2. An té do congmhar aige Ní do chaid a mídga, gan Cranvgad nó Longaineact do dhenamh cia d'an Cóir é.

3. An té do ní Mealltóineact lé Tomar loctach né himirt maille né Cárdaib geanntea, lé Dírlib mealltra, né Comanta Sóirt, nó tré Ainbfior an Cheanrbaid.

4. An té coimmirgear ain Neach eile lé Meanmh nó lé Clunaid, Ní ain bid noch do bhó féidir dó fágail go dirdionach.

5. An té glacar Aoin-ní an Airgid nó né Ceannach, ó dhone nán inmearda gur leir féin é.

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THE EIGHTH LESSON.

OF THE SEVENTH AND TENTH COMMANDMENTS.

Thou shalt not steal.

Thou shalt not covet thy Neighbour's Goods.

Q. WHAT is forbidden in these two Commandments?

A. We are forbidden to take, receive, retain, or even desire, either privately or openly, any thing belonging to our neighbour, without his consent.

Q. How else are these commandments broken?

A. They are broken, first, by every one who is unwilling to pay his debts, or his servant's wages, when it is in his power. *Rom.* 13. 8; *S. Jam.* 5. 5.

2. By him who retains lost goods, without making an enquiry or search after the owner. *Exod.* 23. 4; *Deut.* 22. 1, *&c.*

3. By him who cheats in bargaining; deceives by false weights or measures; by playing with set cards; by cogged or false dice; by making signs to his partner; or through the ignorance of the gamester. *Prov.* 11. 1; 1 *Thess.* 4. 6.

4. By him who hinders, another by drifts or foul practices, of any thing he could lawfully come by. *Thess. ibid.*

5. By him who buys or receives anything, which could not be well supposed to belong to the person that presents it. *Ephes.* 5. 11.

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6. Peacṫże an Seanḃṕóżantṫż mainneaċtnaċ agṫr an Fear * Tṫamardail do ċaiṫeaṗ an Aimṗir go dṫoṁoineaċ, no naċ d'Tṫżann Aṁe do na Neiṫiḃ do toḃċaṗ ṗiṗ.

7. Peacṫżid an Chlann do żoideaṗ Aoin-ní ó na nAiṫeṗiḃ agṫr ó na Maiṫeṗiḃ ċṁ a † ċaiṫṫe go leaṁ.

8. Peacṫżid na hAiṫneaċa agṫr na Maiṫneaċa, an tan do ṫcaṗṫd na Neiṫe a tá d'ṗiaċaiḃ onta do ċoiġiḃe d'a gCloinn.

9. Peacaiḋe ṕóṗ an té beiṗ Conġnaṁ, Coṁaiṁle nó Toil Aoin ní da nDúḃṗamaṗ, do ḋeṗnaṁ, giḃ naċ gCṫṗṗiḋe an ḃṗoċṗiṁ a nGnóṁ ċoiḋċe.

C. An ḃṗṫl Uṫṗneaċt an Aġaiḃ na hAiṫneṗi?

F. A ta gan Aiṁṗaṗ.

C. Cṫeṁd ir Uṫṗneaċt ann?

F. A tá Aiṗṗiogaḋ Aiṗgid, Aṁbaiṗ, Ċime, Wine, agṫr a macaraṁala-ṗon do ċabaiṗt d'Aoin-neaċ, go móṁóṗ aiṗ ṗṫl Lṫaċ, nó Taiṗḃe ṗożalta aiṗ biṫ d'iaṗṗaḋ nó d'ṗáġail aiṗ a ṗon.

C. Cionnaṗ aiṫneoċaṗ Neaċ, naċ maṗ żeall go móṁóṗ aiṗ ṗoċaṗ ṗożalta éigin, do beiṗ ṗé Aiṗṗiogan vaḋ?

F. Wa tá naċ niaṗṗann ṗé Aoin-ní aiṗ a ṗon; agṫr ma tá ṗé ollṁṫż nó neiṫ ċṁ an Aiṗṗleaġain do ċabaiṗt vaḋ, bioḋ naċ mbeiṫ Soċaṗ ṗożalta aiṗ biṫ, ṗé ṗáġail aiġe aiṗ a ṗon, ir deaṁḃċa, naċ maṗ żeall go móṁóṗ aiṗ ċaiṗḃe an tSożail, do beiṗ ṗé vaḋ é.

C. Naċ ḃṗṫl ṗé ceadaiġteaċ Oiġeaḋ agṫr Nóṗ na Tíṁe, ann a mbíṁíḋ. do leaṁṁain ran gCaṗ-ṗo?

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* Páġaiḋe. † ċaiṫṁe.

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6. By the negligent servant and journeyman, who spends the time idly, or doth not take care of the things that are entrusted to him.

7. By children who steal anything from their parents, to spend it foolishly.

8. By parents, when they spend extravagantly the things which they are obliged to spare for their children.

9. And lastly, by him who gives assistance, counsel, or consent, to the committing of any of the aforesaid sins, although the intended evil should never ensue.

Q. Is usury a breach of these commandments?

A. Without doubt it is.

Q. What is usury?

A. It is a loan of money, corn, butter, meal, and such like, given principally in view of requiring or receiving some hire, or worldly profit in virtue thereof.

Q. How shall a person know that it is not chiefly in view of some worldly advantage he gives a loan?

A. If he demands nothing, and be disposed to lend, although he should receive no worldly profit thereby, it is certain, that worldly interest is not his principal view.

Q. Is it not permitted in this case, to follow the law and custom of the country wherein we live?

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F. Ní bfuil, ma a tá'd an Aifaid dlighidh Dé; dá ní bfuil ré a gCumhacta Tighearna nó Tighe agus Talamh, Cead do thabairt dhúinn, Aitheanta Dé do * fharuigad.

C. Ar aithin Dia dúinn gan Airithiughadh do thabairt do'n Chomhairleain, go mbuimhir agus fuil ré hAoin-ní talmhuighe d'fhágail agus a fon?

F. D'aithin gan Amhras, a Mhóruin d'Aistibh do'n Scribhinn dhiadha, go hAirithighe anta tSoiruigheal; agus is ume sin, do dhamnughidh na hAithreacha naomha, na Pápaidhe, Comhairleacha na hEaglaise, agus na Diaghairidhe go coitchionn, an Urnuigheacht agus na hIdirbhirdhe a ndon.

C. An bfuil ré tosmhirighthe orduinn Uradh air bith do ghlacadh, nó d'iarraidh air Aonchor?

F. Ní tosmhirighthear Uradh na Tairbhe, nó na hEvdála cionnte do chailliomh; nó na Diogbála do chaill dúinn trear an Airleagan, d'éilivighadh agus do ghlacadh, do réir bhreithearnuis Dhuine eaguaidhe, ma chuireamar an Chaill nó an Diogbhail-re an vmhail do'n té dá dTugamar an tAirleagan, mal do glac ré é; agus fós muna raibh ré air ar gCumar an † bheir-sin do feachuadh.

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* bhfreadh. † Docar.

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A. No, if they be contrary to the law of God; for neither king nor country upon earth, has power to give us leave to transgress the commandments of God. *Acts*, 4. 19.

Q. Has God commanded us not to give a loan to our neighbour, principally in view of getting some earthly profit thereby?

A. He has, certainly, in many places of Scripture, especially in the Gospel; and it is therefore, the holy Fathers, Popes, Councils, and the generality of divines, do condemn both usury and usurers. *Ps.* 14. 15.; *Ezech.* 18. 8; 13. 17; *S. Luke*, 6. 35; *S. Cypr. lib.* 3, *Testim. ad Quirin; S. Greg. Nyssen. hom.* 4. *in Eccle.*; *S. Chrys. hom.* 57. *in Mat.; S. Amb. lib. de Tobia, c.* 4. 5. 6. 13. 14. 15; *S. Hier. in c.* 18, *Ezech.; S. Aug. in Ps.* 33, *Serm.* 3; *S. Thom.* 2. 2., *q.* 78; *Art.* 1. *in Corp. Leo X, in Conc. Later. V, Sess.* 10; *Alex. III., in Conc. Later. III, cap.* SUPER EO *de Usur.; Urban III, lib.* 5. *Decret. cap.* CONSULUIT; *Sixtus V, Bull* 44; *Detest. Alex. VII, Decret.* 10 *Martii*, 1666; *Innocent XI, Decret.* 2 *Martii*, 1679; *Conc. Later. III, c.* 25; *Conc. Lugd. II, c.* 26. 27; *Conc. Vien. sub Clemnete V; Conc. Med. I, sub S. Carolo, &c.*

Q. Is it forbidden us to receive or demand any interest upon any account whatsoever?

A. It is not forbidden us either to receive or sue for an equal value of the profit which we certainly lose, or for reparation of the damage we suffered by giving a loan, and that according to the decision of a wise person, provided we signified this loss or damage to the person we gave the loan to before he received it, and that it was not in our power to avoid said loss.

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C. Cneud éuze an cóin dúnn Aipleazan do tabaipt uainn?

F. Do éum Tpócaipe, Cáipdip nó Cnealtaip do tairbeanad d'an zCompairan; óip ip Uipne an té, az a mbíonn atapmac po do pníomaiznead, no iapmap Aoip-ní, leat a muz amain, map dubhaman pad, a zCúp Díozbala nó Caillte Eudala, Ní do teazmap zo minic a meapz Ceannuztead.

C. Nac nDeuntap aip Uaipib Uipneact a Mapzad azup a zCunnad?

F. Do níteap, azup fóp zo minic; óip ip Uipneact Aoip-ní do díol níop dóipe ionn ip fíp é a latain map zeall amain aip Chaipde ann a Luac.

C. Cionnap aiteneocap Neac nac bfuil a Mhapzad nó a Chonnad loctac?

F. Iapmad fé Compaiple aip Dhune diazza, eolac; azup bneatnuzead, nac bfuil Tairbe dó an Domain uile do zhódúzad, azup Anam féin do call leab.

C. An bPeacuzeann an té, do díolap Luac Aipleazann?

F. Ní peacuzeann, ma bí Riactanap aip a zlacad; act muna niaib, do peacuz fé fá catuzad do éup aip a Chompaipain, az tabaipt Siocpa Peacaib dí.

C. Cneud a tá d'fiaccaib aip na hUipnidib, azup aip Lucht bpiptte na reactmad hAiténe?

F. A tá d'fiaccaib ointea, ní hé amain Aiténide do déanam fa éutim anta bPeacad, act fóp an uile Ní, do fnaiadap zo hOlc, d'aipioc; azup zac Docap azup Díozbáil da nDeaipnadap a zClí nó a Maoin d'a zCompaipain, do leatuzad zo dútpiactac.

C. bíod, nac nDeunaidip Aipioc a zCud na Compaipan?

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Q. For what end ought we to give a loan?

A. To show charity, friendship, or kindness towards our neighbour; for he is an usurer, that has any other principal view, or that demands any thing, save only, as we said above, in case of damage and loss of gain, which often happens among merchants. *Decret. Innocent XI,* 2 *Martii,* 1679.

Q. Is there not usury sometimes committed in bargains and contracts?

A. Yes, and often too; for it is usury to sell any thing dearer than it is actually worth, upon the sole account of giving credit or time for the payment of the price thereof.

Q. How shall one know, that his bargain or contract is not sinful?

A. Let him ask advice of a pious and knowing man; and consider, that it doth not avail him to gain the whole world, and lose his own soul. *S. Mat.* 16. 26.

Q. Does the person sin who pays the interest of a loan?

A. No, if he was under a necessity of borrowing; but if he was not, he sinned for tempting his neighbour, by furnishing him an occasion of sinning.

Q. What are the obligations of usurers, and of such as break the seventh commandment?

A. They are obliged not only to do penance for the sin they have committed, but also to restore whatsoever they got unjustly, and to repair exactly what hurt and damage soever they have done their neighbour in his reputation or in his goods. *Rom.* 13. 7.

Q. What, if they should not make restitution of their neighbour's goods?

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F. A tá ré d'fiaċaiḃ air a gCloinn, nó air a nOigridiḃ, do réir mar ġnóṁġid air Éigceart a Sinsir, agus á Lucht Gaol.

C. Sud agus, nach mbiaḋ ré air ar gCumar an gComairle do fárġaḋ go hiomlán?

F. Deunam Airiuc do réir ar gCúmaċta, agus biod Núa agann an tiomlán d'ioc comlaċ agus Féidir linn.

C. Cia d'ar Ceart an Sárġaḋ-ro do ṫabairt?

F. Do'n té d'a nDeáruaḋ an Doċar no an Digḋbail, nó d'a Digridiḃ: ma a tá nach bfuilid a Digride air fáġail, iarruaḋ an tAirioċóir Comairle air an Uaċtarán Cille.

AN 9. LÉGIONN.

DO'N OCDMAD HAIĊNE.

Na deuna Flaġuire bréige an Aon-ċúr.

C. Cuevo é Toirmisġeap sir an Aiċne-ri?

F. Eugcóir air biṫ do deunaṁ air an gComairle, lé Flaġuire bréige a mbreiṫeaṁnuṫ, nó a gCúr air biṫ eile, do ṫéid an Uiṁcóid di.

C. Cia ṫeacaiġear an Aġaid na hAiċne-ri a gCúr breiṫeaṁnuṫ?

F. An té ċuireap Coir bréige air Neaċ eile; an té neamuġear an bneug; do ċorpar an Eugcóir, nó nach broillsiġeann an fíriune, an tan iarraṫar air a foillsiuġaḋ.

C. Cia hEile ṫeacaiġear a mbreiṫeaṁnuṫ?

F. Na breiṫeaṁnuṁ, do beir Cloin-breiṫ,

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A. Their children, or heirs, are obliged to do it, in proportion of what they gain by the injustice of their parents and relations.

Q. What, if it should not be in our power to give full satisfaction to our neighbour?

A. Let us make restitution according to our ability, and resolve to give full satisfaction as soon as it shall be in our power. 2 *Cor.* 8. 12.

Q. To whom ought this satisfaction to be made?

A. To the person that suffered the hurt or damage, or to his heirs: if his heirs are not to be found, let the person liable to restitution, consult his spiritual superior.

THE NINTH LESSON.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness.

Q. WHAT is forbidden in this commandment?

A. To do any injustice to our neighbour, by witnessing what is false, in matter of judgment or law, or in any matter of debate, which tends to his prejudice.

Q. Who breaks this commandment in matter of judgment or strife?

A. He that falsely accuseth another; he that affirms what he knows to be false; he that defends an unjust cause, or that declares not the truth, when he is required to discover it. *Prov.* 21. 28.

Q. Who else sins in judgment?

A. The judges or arbitrators who judge

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nó fonar an Cíontac, agus do ónar an Neimh-
ciontac.

C. Cia feacaiġear na hAġaiḃ an Evzmar
bneiṫeamnar nó Imnearaiṁ?

F. Ar tè foillriġear, gan Riaċtanar, Loċta*
vaiġneaċa Dhuine eile: do cáineat é, do cuineat
bneuz air, nó do ní Ṫiomṗaḋ, nó Earzcoine;
an tè fóṫ do bniṫeat a ġeallamain gan aḋbar
dliġiomac; foṫġlat Liṫneaċa Dhuine eile, nó
do beiṫ dnoċbaṫaṁail do Neaċ, az tabaiṫt na
Céille ir meara d'a ġnioṁ, nó d'a comṗaḋ, an
tan do bud féidir déiġċiall do bṫaiṁ arda.

C. An bṫul fé na hAġaiḃ bneuz do deu-
naṁ?

F. A tá go cinnte.

C. Cneud ir bneuz ann?

F. Ir bneuz Aoiṁ-ní do ṗaḋ nó d'foillriuġaḋ
an Aġaiḃ Colur an Coġúr, maille ré Núu
Neaċ eile do meallaḋ.

C. An féidir bneuz do deunaṁ go dliġiomac
cum Maiṫeara do deunaṁ?

F. Ní féidir; óir giḃ bé air bioċ Cúr fa
nDeuntar ⁊, a tá na Peacaḋ; do bniġ go bṫul
ri an Aġaiḃ na Fíriunne, an Aġaiḃ Dé; óir ir
Fíriunne Dia, agus ir Dia an fíriunne.

C. Ma meallaim Neaċ, ré bniaṫaiḃ aiṁain,
cum Maiṫeara do deunaṁ dó, an féidir gur
Peacaḋ riu?

F. Ní cóir Olc do deunaṁ, ionnar go dTioc-
ṗaḋ Maiṫ de; acṫ ir Olc gaċ uile bneuz, do
bniġ go bṫul an Aġaiḃ na Fíriunne.

C. Cneud ir ċiomṗaḋ ann?

F. Gaċ uile comṗaḋ, go fir Aon-focail aiṁain,

* Folaiġte nó priobáideaċa.

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partially, or acquit the guilty and condemn the innocent.

Q. How is this commandment broken otherwise than in judgment or in strife?

A. By revealing without necessity, the secret failings of another; by reviling, by slandering, by detracting, or by cursing him; likewise by breaking our promise without a lawful cause; by opening another man's letters, or by thinking ill of him, construeing his words or actions in the worst sense, when they could bear a good meaning. *Prov.* 11. 13; *Prov.* 12. 22; *S. Jo.* 8. 44; *Coloss.* 3. 9; *S. Mat.* 7. 1.

Q. Is lying a breach of this commandment?

A. It is, certainly.

Q. What is a lie?

A. It is to say or signify anything contrary to the knowledge of our conscience, with a design of deceiving another.

Q. Can a lie be lawfully told for a good end?

A. It cannot; for it is a sin to tell a lie, let the motive be what it will; because it is contrary to the truth, contrary to God; for the truth is God, and God is the truth. *S. Jo.* 8 *c.* 44 *v.*; 14 *c.* 16 *v.*

Q. But, if by words only, I deceive another, in order to do him service, can it possibly be a sin?

A. It is not lawful to do evil things, that good may come of them; but every lie is an evil, because it is against the truth. *Rom.* 3. 8.

Q. What is detraction?

A. Every discourse, even one only word, or

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nó an Iomcuṁ féin, do lagḋuġeaṙ Clí nó Meaṙ na Comaiṙṙan.

C. An Peacaḋ tṙom an tṡéiomṁaiḋ?

F. Ireaḋ, deiṁniġe an Sṗioṙaḋ Naoṁ naċ meaṙa Naiṡiṁ Nime do ġoiḋeaṙ an ṙa Doṁċuḋaṙ, iona an Dume ṡéiomṁaiḋteaċ no cúlċaiṁteaċ.

C. An bPeacaiġiḋ an iṁṁṫiṁ éiṙḋeaṙ ṁé luċt ṡéiomṁaiḋ?

F. Gan Aiṁṁeaṙ, ma éiṙḋiḋ go toiltean aċ aġuṙ go luaṫġaiṁeaċ leo.

C. Cionnaṙ iṙ cóiṁ do Neaċ é féin d'ioṁċaṁ a gComlaḋaṁ Luċt ṡéiomṁaiḋ?

F. Iṙ cóiṁ óó an tṡéiomṁaḋ do ċoṙġ an ṁéiḋ iṙ féiḋiṁ leiṁ, aġ cuṙ Luċt ṫaiṫeaṁuiḋ na Comaiṙṙan na* dTuaṫ, ma a tá Uaċtaṙanaċt nó Cuṁaċta aiġe óṙ a gCionn; aġ cuṙ an ċoiṁṁaiḋ ċoiṁ go† cuḃaiṙaċ; aġ taiṙḃeanaḋ a ṁiṁoċaiṫneiṁ ṁé na ḋoċt aġuṙ ṁé na gnúṫ; nó ṙa ḋeoiġ, an Comlaḋaṁ cúl-ċaiṁteaċ d'faġḃáil go léiṁ.

C. An bṙúl ṙé ceadaiġteaċ aiṁ Nóṁ-ċoṁ; labaiṙṫ go hOlc aiṁ Neaċ eile?

F. A tá ṙé dliġḋiṁaċ, aġuṙ fóṙ ṁaċtanaċ aiṁ Uaiṁiḃ labaiṙṫ aiṁ Luċt na Comaiṙṙan; aiṁ cúṙ, ma a tá an Peacaḋ cuṁṫe aġuṙ‡ óṙ áiṁḋ, iṙ féiḋiṁ labaiṙṫ aiṁ, aċt aṁain naċ ṁé dṫoċaiġneaḋ, aċt ṁé Deaġṁún, nó tṁé Naċtanaṙ éiġin do laiḃeoṙċaṁ aiṁ.

2. Iṙ féiḋiṁ, aġuṙ iṙ cóiṁ Peacaḋ naiġneaċ na Comaiṙṙan d'foillṁiġeaḋ go caiḋeaṁail, cuḃeaṙaċ do'n cé, lé an ab féiḋiṁ an Peacaċ do § éiṁṫiġeaḋ nó do ċoṙġ o'n bPeacaḋ.

3. Iṙ féiḋiṁ fóṙ, aġuṙ iṙ ṁaċtanaċ Neaċ do

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* dTorḋ. † diṙcṁéiḋeaċ. ‡ puḃliġe.
§ ċeaṁtuġaḋ.

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the very carriage, that lessens the reputation or esteem of our neighbour.

Q. Is detraction a grievous sin?

A. Yes, the Holy Ghost affirms, that a detractor or back-biter is no better than a serpent that bites in the dark. *Eccle.* 10. 11.

Q. Do they sin who listen to detractors?

A. Without doubt, if they wilfully and gladly listen to them. *Ephes.* 5. 11.

Q. How is a person to behave himself in the company of detractors?

A. He ought to hinder the detraction as much as he can, by silencing those who run down their neighbour, if he has a superiority or power over them, by waving the discourse decently; by showing his dislike by his silence and countenance; or lastly, to quit entirely the back-biting company.

Q. Is it permitted on any account, to speak ill of another?

A. It is lawful, and even sometimes necessary to speak of our neighbour's failing; first, if the sin be certain and public, it can be spoken of, provided it be not with an evil intention, but for some good end, and through some necessity.

2. It can, and ought to be revealed, discreetly and decently, to the person that can correct the sinner, or hinder him from sinning.

3. It is also permitted and necessary to put a

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ċuṙ aiṙ a ċoiṁeud an Aṫaiḃ an Oilc nó na hUṙċóide, do ṫionṙnaḋ, aguṙ do hOllṁuiṫeaṙ ḃó: acṫ coiṁeudaḋ an Feaṙ Faiṙneiṙe é féin aiṙ Ṙíṁ Diogalcaiṙ, aiṙ ṙíṁ Eudala, aguṙ aiṙ gaċ duine aiṙ eile.

C. An ḃṙuil an* Sleaḃaċaṙ an Aṫaiḃ na hAiṫne-ṙi?

F. A tá go cinnte.

C. Cneud iṙ Sleaḃaċaṙ ann?

F. Molaḃ bneugaċ, nó iomaṙcaċ.

C. Cneud ṙa nDeiṙiṙ go ḃṙuil Sleaḃaċaṙ na ṗeaċaḃ?

F. Do bníṫ go ḃṙuil, go coiṫċionn, an Aṫaiḃ na Fiṙinne, aguṙ go bṙóiṁeann ṙé ċum Uaḃaiṙ, Slóiṁe ḃíoṁoiṁ, aguṙ Loċtaḃ eile an ṫé moltaṙ go hiomaṙcaċ, d'oileaiṁin aguṙ do ċoṫugaḃ.

AN 10. LEIGIONN.

D'Aiṫeantaiḃ na hEaglṁṙe.

C. An ḃṙuil ṙóṙ d'ṙiaċaiḃ oiṁnn Aiṫeanta na hEaglṁṙe do ċoiṁeud, maṙ ann ṙé hAiṫeantaiḃ Dé?

F. A tá; do bníṫ go nOiḋuġeann Dia ḃúnn, ṙa ṗéin ḃaṁunta, beiṫ uṁal d'aṙ Naoiṁ-ṁáṫaiṙ an Eaglṁṙ; óiṙ gneaṁuġe aṙ Slánuġtheoiṙ ḃíunn Mear Paganuġ aguṙ Puḃlocánuġ do beiṫ aguinn aiṙ gaċ Duine, do ḃíṁtar éiṙdeaċt ṙiṙ an Eaglṁṙ.

C. An eaḃ naċ leoṙ ḃúnn, ċum na beaṫa ṙíoṙuiḋe d'ṙaġail, Aiṫeanta Dé do ċoiṁlíonaḋ?

F. Iṙ leoṙ go deaṙḃṫa, aċt ní ḃṙuilmid uṁal

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* bladṙ.

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person on his guard against the evil or hurt which hath been designed, and is preparing against him; but let the informer beware of a desire of revenge, of a view of interest, and every other evil intention.

Q. Is flattery a breach of this Commandment?

A. It is, certainly.

Q. What is flattery?

A. It is false or excessive praise.

Q. Why do you say that flattery is a sin?

A. Because it is commonly contrary to truth, and is apt to nourish and maintain the pride, vain-glory, and other failings of the person excessively praised. *Prov.* 29. 5; *Eccle.* 7. 6.

THE TENTH LESSON.

Of the Commandments of the Church.

Q. Are we, moreover, obliged to keep the Commandments of the Church, together with the Commandments of God?

A. We are; because God commands us, under pain of damnation, to obey our holy mother, the Church: for our Saviour enjoins us to look on every man who heareth not the Church, as a heathen and a publican. *S. Mat.* 18. 17.

Q. Is it not enough for us, in order to obtain eternal life, to keep the Commandments of God?

A. It is, certainly; but we are not fully

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go hiomlán do Dhia, mura bfuilmid fóir mhaith do'n Eaglais; óir do réir bhéithe Dé, gid bé éagcruthuighear an Eaglais, cagcruthuighe fé Dia féin.

C. Cred fa dTug an Eaglais Aitheanta dúnn?

F. Chum Aitheanta Dé do coimhlíonadh níor acmuine agus níor fócmhaithe.

C. Ubaill Aitheanta na hEaglaise?

F. 1. Coimhéid gach Soille go beacht,
Ar dtug Aifrionn innte d'éirdeacht.
2. Throisg an Coisgar go glan glan,
An bigil agus Throsgadh na* hAimsir.
3. Na † comhall Feoil ain do phroinn,
Dia hAoine na dia Sathoinn.
4. ‡ Thé bheith Sion na bíodh réidh
Aoin bliadhain gan fáilgiughadh.
5. Corp Chriosd o'n Domhnach roimh cháisg,
Caithe Lá éigin go Mion-cháisg.
6. Na dtug banair ian nDáil
O éis Coisgair go Mion-cháisg,
Na o éis Aidbeirt § go gcrod,
Go dá Lá dtug béir Nodlog.

C. Cred ordnuighear an Eaglais anfa gCeud Aithe?

F. Do labhramar ceana ain gach Ní iarrtar an Eaglais anfan Aithe-ri, an tan do mhínigmar an tsear Aithe d'Aitheantaibh Dé; óir ní faicfeam, go nDéanann an Eaglais Eidirdealbadh eidir fóirne an Domhnuigh, agus Laetheadh eile.

C. Cred ordnuighear an dara hAithe dúnn, eadón, "Throisg an Coisgar go glan glan, an "bigil agus Throsgadh na hAimsir?"

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*Catoir timpiste. † hIdh ‡ Go brath.
§ San Whoill.

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obedient to God, unless we obey the Church: for, according to the word of God, whosoever despiseth the Church, despiseth God himself. *S. Luke*, 10. 16.

Q. Why did the Church give us Commandments?

A. In order to fulfil the Commandments of God with greater readiness, and more ease.

Q. Say the Commandments of the Church.

A. 1. To keep certain appointed days holy.

2. To observe the commanded days of fast.

3. To eat no flesh-meat on Fridays, Saturdays, or other days of abstinence.

4. To confess, at least once a year.

5. To receive the blessed Sacrament of the Eucharist at Easter, or thereabouts.

6. Not to marry with solemnity, from the beginning of Advent until Epiphany, nor from the beginning of Lent until after Low-Sunday.

Q. What does the Church order us in the first Commandment?

A. We have already spoken of what the Church requires in this Commandment, when we explained the third Commandment of God: for it doth not appear, that the Church makes any distinction between the sanctifying of Sunday, and of other holy days.

Q. What are we commanded in the second precept, to wit, *To observe the commanded days of fast?*

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F. Onoṁże rí ḋuṁn bıaḋ aıṁıże do ṡeaċnaḋ, aguṙ Aon-ċuḋ d'ıċe ṙa Lá go nOıḋċe; aṁ ṡeaḃ an Chonżaıṙ, a Laeċıḃ ċonżaıḋ na hAıṁan aguṙ na bıgıle.

C. Cıeṙḋ é an bıaḋ a tá d'ṡıaċaıḃ oṁuṁ do ṡeaċnaḋ?

F. Uıṡe aguṙ Feoıl Ḋṁlaıċe an Aeḋeıṁ, aguṙ beaṫaċ na Talṁan: aċt aṁáın, an tan do beıṁıḋ na hIlaċtanáın Cılle Ceaḋ Uıṡe d'ıċe, &c.

C. An bṡıl ṡé dlıṡḋeonaċ, maṙ ṙo, bıaḋ do ṡeaċnaḋ taṙ bıaḋ oile?

F. A tá; óın ma ıṙ dlıṡḋeonaċ aıṁ Aon-ċoṁ Chonżaḋ do ḋéanaḋ, aguṙ an Cholann maılle ṁé na locṫaıḃ aguṙ ṁé na Mıanżṙaıḃ do ċnáḋaḋ, Nı ıṙ deanḃża, naċ laṁḟeoċaıḋ Chıṙoṙdṡe aıṁ bıṫ do ṡeṙnaḋ, ó ṫáṁla go bṡıl ṙíoṙ go lıonṁaṁ, roılleın ıṙ an Sgníḃınn Ohıaża, ní ṙolán guṙ no ḋlıṡḋeanaċ aguṙ guṙ ab ıonṁolta an bıaḋ ṽo do ṡeaċnaḋ, noċ ıṙ mó ċoṫṡeaṙ an Cholann aguṙ a hAıṁṁıana.

C. An é naċ ṽAḃṁann an Naṁ Aṙṙḋol Pól, guṙ Ṫeaguṙg Ḋeaṁan Eıḋın-ḋealṽaḋ bíḋ?

F. A deın: aguṙ a deıṁıḋ-ne maṙ an gCeṽna guṙ Ṫeaguṙg Ḋeaṁnṡe é, a gCéıll na Maıṁıċeanaḋ aguṙ Eıṁeceaċ oile, noċ do ċeaguṙgaḋ guṙ ab é an Ḋıabol do ċṁṫaıġ bıaḋ aıṁıże, aguṙ ḃa ḃṁıġ ṁ go maıḃ olc ann ṡéın; aċt do ṫoḃ an bíḋ do ṡeaċnaṁṽne, a tá ṡíoṙ aguṁn guṙ o Ohıa a tá, aguṙ guṙ maıṫ é ann ṡéın; ıċımíḋ é go hAlṫṁżaḋaċ an lá noıṁe an Ṫıoṙgaḋ aguṙ a lá na ḋıaḋ; Meaṙaṁṽ guṙ ab é beaṫa ıṙ taḋbaċṫṁġ aguṙ ıṙ mó Oleaṁaın é, ṡáṫ aṁáın, ṙa Seaċnaṁṽ é taṙ bıaḋ oile, do ċṁ Aṁṁıanaḋ na Colna do ċlaoı, nó ċṁ Aıṫıṁże do ḋeṙnaḋ ann an bPeacaıḋıḃ; aguṙ nı ḋúḃaıṙt an tAṙṙḋol món-ṙo ṙıaṁ, na Aon-neaċ

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A. We are commanded to abstain from certain meats, and to eat but one meal in the four-and-twenty hours, during Lent, and on the Ember-days and Vigils.

Q. What meats are we obliged to abstain from?

A. From eggs and the flesh of the birds of the air, and of the beasts of the earth: unless the spiritual superiors give leave to eat eggs, &c.

Q. Is it lawful to abstain thus from certain meats rather than others?

A. Yes; for, if it be at all lawful to fast and mortify the flesh, with the vices and lusts thereof, which surely no Christian will dare deny, whereas it is so frequently and clearly mentioned in Scripture, it must be very lawful and laudable to abstain from such meats as nourish it most, and its disorderly passions. 1 *Kings*, 31. 13; 1 *Chron.* 10. 12; *Ps.* 108. 24; *S. Mat.* 17. 20; *Acts*, 13. 2, 3; 2 *Cor.* 11. 27, &c.

Q. Does not the apostle S. Paul say, that the distinction of meats is the doctrine of devils?

A. Yes: and so do we call it a doctrine of devils, in the sense of the Manichees and other heretics, who taught that certain meats were created by the devil, and consequently bad in themselves. But the meats we abstain from we know to be from God, and good in themselves; we eat them with thanksgiving the day before and the day after the fast; we take them to be the most substantial and most nourishing food; for which reason alone we abstain from them, in order to subdue the lusts of the flesh, or to do penance for our sins: and neither this great Apostle, nor any one that understands and follows him, ever said, that this laudable and pious dis-

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do éirgear agus do leanar é, gur Teagarg Deamhnuighe an tEidin-bealbaid iomholta cnaibteach-ro; óir is follas gur dligheanach do gach nle Dhuine gach biaid, is mian duit, do feachaid mar gheall air flaithe a coimh nó Anma; a deir fór an tAbrdol féin: "Ni foraid mé Feoil "go brath, ionnas nach dTigheathann Aobhar Oil "béime do mo deanbhathais."

C. Cionnas do chuireadh tu gur an Aigaid na nEithiceach-roin do labhair an tAbrdol?

F. Ain cér, chuireadh é ár an Aith cerdna, ann a nDeir ré, gur chuaig Dia gach nle bhaid cum a caithe maille re hAltrugad, agus gur mait gach nle Ni dan chuireadh Dia; deithidh-ne an Ni cerdna, agus ni dhéanfuit acht Eithicigh don tSamhail-sin atamhach ro siam.

Is an dara Feacht, da mbeith gach Eidirdealughadh bidh mídhirdeanach, do biaid an Nuimh oirdeirc Eoin baithe clontach a dTeagarg Deamhan, óir nion ib ré Fion na Deoch laidir; agus do beathughead é is an bhraithe ré lochrathib agus re Mil fiadhain; agus "do chithic ré" a deir an Slanughteoir, "ni as ithe na as ól."

Do biaid an Faigh Daniel clontach, óir a deir ré na chineall féin; "ni beacaigh Feoil nó Fion "ann mo beul air feadh thri Seachmhaidh."

Do beidhir na Recabithige agus a Shiocc clontach; óir thé Aithe an Athar, do feachmadan Fion do ghnath; gidheadh is mór do mhol Dia iad, agus do threig ré Isrhael dóibh air a son.

Do beidhir na hAbrdoil féin agus na Sirin mo clontach; óir ni hé amhain gur feachadan gach biaid dan Fonalad do Dhéibh bhéithe, Fuil agus Neithe * tachtughthe, acht fór d'Onduighead

* mídha.

tinction is the doctrine of devils; it being manifest, that every one can, for the good of his soul or body, lawfully abstain from what meat he pleases; nay, the Apostle himself saith: *I shall never eat flesh, lest I should scandalise my brother.* 1 *Cor.* 8. 13.

Q. How do you prove that it is against those heretics the Apostle speaks?

A. First, it is proved from the same place, where he saith, that *God created all meats to be received with thanksgiving; and that every creature of God is good:* we say the same thing, and none but heretics ever said the contrary. 1 *Tim.* 4. 3, 4.

Secondly, if all distinction of meats were unlawful, the great S. John the Baptist had been guilty of the doctrine of devils; for *he drank neither wine nor strong drink: he lived in the wilderness upon locusts and wild honey; and came,* says our Saviour, *neither eating nor drinking. S. Mat.* 3 *c.* 4 *v.*; 11 *c.* 18 *v.*; *S. Luke,* 1. 15.

The Prophet Daniel had been guilty; for he saith of himself: *Flesh and wine entered not into my mouth for three weeks. Daniel,* 10. 3.

The Rechabites and their posterity had been guilty; for by their father's command they abstained always from wine; yet they are highly commended by God, and rewarded for it. *Jer.* 35.

The Apostles themselves, and the elders of the Church have been very guilty; for they have not only abstained, but have also, for good reasons, commanded the primitive Christians to

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do na cevd Chríosdúglib a reacnad; gidead ir é an Spiorad Naomh do theoruig iad ir an Ní re.

C. Gidead, nach núbrann an Naomh Apostol Pól: "Idir gach Ní neactar ir an Martgad gan Fiafruige air bit mar geall air * Chogvar?

F. A Deir; óir gid gur toirmiosgad an biad do Forálad do Dhéib bréige, d'ide, gidead nion mian rir an Apostol na Criosdúige beit co Mion-chúreac rin agur Fiafruige an an Forálad an Dam-so, nó an Log-so do† Dhéib bréige rul do tugad é cum an martgaid, o ir deanbéa gur ab é Dia chuidig an biad féin, do foráladh do Dhéib bréige, agur go brúl ré mait ann féin; act a deir ré ir an áit cevdna, da ninniread Aoinneac don Chriosdúig, gur toirbread an biad do Dhéib bréige, gur cóir dó air ron Cogur, "gan a ide; nach riaib ré tairbeac na follamnach; agur nach an ceart Abán Oilbéime do tabairt do na hIudúgeadaib, "na do na Cineódeacaib, na d'Eaglug Dé." Ir fada mairead ó an Apostol cur an Rígaid Aideantad na hEaglaise, agur a tá ré comfada rin vada, go nOrduigeann ré dúnn "Un-"riaim do tabairt d'an nUactaránaib, agur "rinn féin d'irliugad dóib; óir bíd az faire, "mar a taid cum Cruitir do tabairt vacad air "ron an nAnmann."

C. Cnevd é deirim do cuid an Rada ro an Apostol: "Na damnúgead Aoin-neac rib fa "biad na fa dig, na a dTaob Lae faoire, na "fa'n Rae nvad, na a dTaob na Sabóidead?"

F. Deirim, gur follar ar na Foclaib-re, "Rae nvad" agur Sabóid, go labrann ré air an Eidir-dealugad do nidir na hIudúge eidir

* coimriar. † Dhéideib.

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abstain from meats offered to idols, from blood, and from things strangled, yet they were guided herein by the Holy Ghost. *Acts*, 15. 28, 29.

Q. But does not the Apostle S. Paul say: *Eat all that is sold at the market, asking no question for conscience sake?* 1 *Cor.* 10. 25.

A. Yes: for although it was prohibited to eat meats offered to idols, yet the Apostle would not have the Christians to be so scrupulous as to ask whether this ox or this calf had been sacrificed to idols before it was carried to the market, it being certain, that the very meat offered to idols was created by God, and good in itself; still he says, in the same place, that if any body tells the Christian that the meat was offered to idols, *he ought, for conscience sake, not to eat it; that it was neither expedient nor edifying, and that no offence should be given to either the Jews or the Gentiles, or the Church of God.* The Apostle then is far from opposing the Commandments of the Church; and so far is he from it, that he orders us *to obey our prelates, and to be subject to them; for they watch as being to render an account of our souls.* 1 *Cor.* 10 *c.* 26, 28, 22, 23, 32 *v.*; Heb. 13. 17.

Q. What do you say to this passage of the Apostle: *Let no man judge you in meat, or drink, or in respect of a holy-day or of the new-moon, or of the sabbaths?* *Col.* 2. 16.

A. I say that the words *new-moon* and *sabbath* do manifestly show, that he speaks of a Judaical distinction of clean and unclean meats,

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bhaḋ ġlan agus neamḟlan, do ṙéil Aiṫne Dé ir an ṫSeil-Reaċt, noċ do cuireaḋ, an Tṙáṫro, ailt gCuil go hIomlan, leiṫ a muiġ do ḟíor, man dúbṙaḋ ṙud, d'ṙuil agus do bhaḋ taċtuiġe, gé gur ṙeacaḋ iad ṙa Maṙgaḋ; óir ni bṙuil ṙo an Aiġaiḋ an Raḋa úd an Aṙdoil "Jeiḋ gaċ Ní neaċtar ṙa Maṙgaḋ."

C. Naċ nDeil an Slánuiġṫeoil féin, naċ é an Ní ṫéid a ṙoeaċ ir an mbeul do ḟalluiġeaṙ an Duine?

F. Ir beiṁin gur ab iad-ṙoin a bṙiaṫṙa; aċ ni beanuid ré hAdbaṙ anu ṙo; agus ni ṁaidṙiḋ, go deaṙbṫa, Aoin-neaċ an Raḋ-ṙo, noċ do bféidin a ṁear a beiṫ an Aiġaiḋ gaċ ule ṫṙoiṙge, aċ Duine gan Chuing, gan ċṙaḃaḋ, do beir láin-ṙéim d'á nAiṁiṁanuiḃ, agus le an ṁian gaċ Coiṫ agus Claon-ṁaṙḃaḋ na Colna do ṫaṙiċuiṙniuiġaḋ; noċ do ṁeallaṙ na Daoine ainbḟiorać agus anbḟann, agus ṁaṙluiġeaṙ go ḟollaṙaċ bṙiaċaṙ Dé, aġ cuid ṙompa a deunaḋ a maċ, gur ḟoillriġ Criṙoṙ gur díoṁaoin, agus gur neaṁċaiṙbeaċ Tṙoiṙgaḋ do deunaḋ; an tan do ṁolaṙ an Slánuiġṫeoil Duḃ-ṫṙoiṙgaḋ agus Cruaḋ-ċṙaḋ oile Naoiṁ Eoin baiṙde, agus gur ṫṙoiṙg ré féin dá ḟiċiod Lá agus dá ḟiċiod Oíḋċe, do cuid ṙiuṁ-e do ṁúnaḋ; an tan fóṙ inuṙeaṙ ré dúnn, go bṙuil Deaṁain aiṙiġe ann (no Aiṁiṁana neaṙtṁaṁa) naċ féidir a ċlos né Ní air biṫ, aċt ne hUiuuiġ agus Tṙoiṙgaḋ; agus go d'Tṙoiṙgṙidir Clann nó Compánuiġe an Fir Nuaḋṙóṙda, eadon, a Dhiṙciubul nó a Luċt leanaṁna féin, an tan d'imeoċaḋ ré raċa; noċ do ṙinneadaṙ gan Aiṁiṙ, Fiadnuiṙe air, an Ní a deir an Naoiṁ Aṙdol Pól, aġ ṙuiṙiḋaḋ ċum na gCoiṙinṫeaċ, na ċimċeall féin agus a dTimċeall Luċt ċeaġaiṙġ an tSoiṙġeil: d'Aonḟocal, éiṁeoċaiḋ bunaḋaṙ na Sgṙiḃiunne Diaġa,

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conformable to God's Commandment in the old law, which at that time was quite abolished, excepting still, as above, blood and strangled meat, though sold at the market; for this is not contrary to that which S. Paul said: *Eat all that is sold at the market.*

Q. Does not our Saviour himself say, that *What entereth into the mouth, does not defile a man?* *S. Mat.* 15. 11.

A. Yes: those indeed are his words, but no way to the purpose here; and none surely will urge this text, which may seem to be against fasting in general, except libertines and impious persons, who give full scope to their evil inclinations, and would fain discredit all restraining and mortification of the flesh; who impose upon ignorant and weak people, and manifestly profane the word of God, in pretending to prove, that Christ declared fasting to be an idle and useless action; when our Saviour commends S. John the Baptist's rigorous abstinence and other austerities, and fasted himself forty days and forty nights for our instruction; when also he tells us, that certain Devils (or strong passions) *can be overcome by nothing but by prayer and fasting;* and that the children, or companions of the bridegroom, that is, his own disciples, or followers, should fast, when he would be gone from them, which they undoubtedly did: witness what the Apostle S. Paul, writing to the Corinthians, saith of himself and the preachers of the Gospel. In a word, the body of the Scripture, the practice of the servants of God, nay, the Liturgy or Common Prayer-Book of the modern Church of England, will rise in judgment against these loose livers, *whose God is their belly, and*

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Sgaiċ-ċleaċtaḋ ſeaṁḃṕóġantwġeaḋ Dé, fóṙ, Leabaṙ Uṁwġe Coiṫċṁne Nuaiḋ-Ġaḋlġe na Sacṙon a mbṁeaṫaṁṅuṙ an Aġaiḋ na dṁwge dṁoiṫbeṁaiġ-ṙe, aġ aṙ ab é a nDia a mbolġ, aġuṙ Damnuġaḋ a gCṙíoṫ déiġeanaċ.

C. Waṙeaḋ, cṙeṁd ıṙ Ciall do bṁiaṫṙaiḃ Chṙíoṙd?

F. Do bíodaṙ na Sgṙíobwġe aġuṙ na Phaiṙiṁiġ, Dṁonġ tóġbálaċ, ṙuaṙ-cṙaiḃteaċ, ṙo aiṁeaċ aiṁ a Láṁa, aiṁ a Wiaṙa, aġuṙ aiṁ a gCuṙaiṁ do niġe ṙuí do ċaiṫíḋíṙ biaḋ na Deoċ, gé go mbíḋíṙ Tuaḃ a ṙtiġ láṁ do ṙáiċaṁ aġuṙ d'Éiġceaṁt: do ċoncadaṁ Oiṙcṙoḃuí aṁ Slaṁwġteoṁa aġ ıṫe Aṁaiṁ gaṁ a Láṁa d'ionnlaḋ, aġuṙ fá ṙiṁ d'imḃeaṁġaḋaṁ é go dána; do ṁeaġaiṁ ṙeiṙṙion, aġ ṁáḋ; "Ní hÉ aṁ Ní ṫéiḋ a "ṙoeaċ aṁn ṙa mbeṙl, ṙalwġeaṙ aṁ Dwṁe, aċt "aṁ Ní ṫíġ aṙ aṁ mbeṙl, aġuṙ ó'n gCṙoíṡe, ıṙ "é ṙalwġeaṙ aṁ Dwṁe; óṁ ıṙ ó aṁ gCṙoíṡe "ṫíġiḋ na Dṙoċṙṁṁaiṁṫíġe, Dúṁṁaṁḃaḋ, Aḃal-"cṁaṁṁaṙ, Sciṙíoṙaċaṙ, Gadwġeaċt, Fiaḃṁṙe "bṁéiġe, &c. ıṙ iaḋ ṙo na Neiṫe ṙalwġeaṙ aṁ "Dwṁe; aċt biaḋ d'ıṫe le Láṁaiḃ gaṁ ionnlaḋ, "ṁ ṙalwġeaṁṁ ré aṁ Dwṁe."

A noiṙ ıṙ ṙollaṙ, naċ nAḃṁaṁṁ aṁ Slaṁwġteoiṁ Aoiṁ-ṁí aṁn ṙo aṁ Aġaiḋ aṁ Cṙoiṙġe, naṁ cuṁeaḋ aiṁ bṁ aċt ċuṁ leoiṁṫġníoṁa do ḃeṁaḋ, nó ċuṁ Sṁiaiṁ do ċuṁ ṁiṙ na hAiṁṁíaṁaiḃ-ṫe do ṙalwġeaṙ aṁ tAṁaṁ; óṁ taiṁṙéiṙ gun laḃaiṁ Cṙíoṙd na bṁiaṫṁa ṁeṁṁáiḋṫe, do ṙaileoċaḋ ıṫe Muc-ṫeola Aṁmaṁna na nAṙṙdol aġuṙ aṁ ċiṁíḋ Júdwġe ṁle; do Saileoċaíḋe na Ceṙd Chṙíoṙdwġṫe cṁe ıṫe Fola, no Feola caċtwġe; aġuṙ biaḋ go bṙṁ gaċ ṁle biaḋ gían aṁn féiṁ, gíḋeaḋ, ṙaiċaíḋ Caiṫeaṁ aṁ bíḋ, a tá coṁṁṁṙġṫe, aṁ tAṁaṁ; aṁṁ do ṙalwġ aṁ tAbball Aṁaṁ Aḋaiṁ; aġuṙ maṁ ṙalwġeaṙ ionaṁcaíḋ Díġe aṁ Feaṁ Meiṙġe.

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whose end is perdition. *S. Mat.* 11. 11, 18; *S. Mark,* 9. 29; *S. Luke,* 5. 35; 2 *Cor.* 6 *c.* 5 *v.*, 11 *c.* 27 *v.*; *Phil.* 3. 19.

Q. What, then, is the meaning of Christ's words?

A. The Scribes and Pharisees, a set of carping hypocrites, were very careful to wash their hands, their dishes, and cups, before they eat or drank, lest they should be defiled, although they were inwardly full of uncleanness and iniquity: they saw our Saviour's disciples eat bread without washing their hands, and boldly reproached him for it; he answered, saying: *What entereth into the mouth doth not defile a man, but what proceedeth out of the mouth and cometh from the heart, defileth a man; for from the heart proceed evil thoughts, murders, adultery, fornication, thefts, false witness, &c. these are the things that defile a man; but to eat with unwashed hands defileth not a man.* *S. Mat.* 15. & 23. *cc.*

Now, it is plain, that our Saviour says nothing here against fasting, which was purely instituted either to do penance, or curb those inordinate passions which defile the soul; for after Christ had spoken the aforesaid words, eating of hogs' flesh would have defiled the souls of the Apostles and of the whole Jewish Nation; the primitive Christians should have been defiled by eating *blood or things strangled;* and, although all meats be clean in themselves, yet to eat meat that is forbidden, doth defile the soul, as the apple defiled Adam's soul, and as taking of drink to excess defiles the drunkard.

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Dá bruig rin, ir é ir Ciall do bhiaċtnaiḃ an Slánuiġteora, agus an tOidear iocṫlaiġteaċ ir cóir dúnne, do bṫain arda, gur dtoiṁdin dúnn an gCoiṁed do ġlanaḋ, nó fós Thorgaḋ nó Soiṁe do coiṁeḋ; go mbiaḋ an dTorgaḋ aḋṫaċmar a Laċain an Tigeanna; agus gur féidir an dTorgaḋ do ċur a gCoiṁnóṁtur ṁé Thorgaḋ na nDeaṁan, naċ gCaiṫeann biaḋ na Deoċ, mura nDeunam daṁṫuiḃ Diéċioll air an gCrod ir tabaċtuġ don Oiliġeaḋ do coiṁliúnaḋ; mar a ta Sruan do ċur ṁé an nAinṁianuiḃ, an gCroidḋe do ġlanaḋ, agus an gComanta do ġnáḋuġaḋ, &c. aċ gid gur ab é an Thorgaḋ ain feacaḋ an tAird-ċhorgaḋ ó naċ bfuil Soiṁe na Fuiriuġaḋ an Aim ain bíḋ ne faġail; gideaḋ deir Criṡord. gur "Cóir dúnn an ċud ir tab-"aċtuġ don Oiliġeaḋ do deunaḋ, agus gan an "ċud oile d'faġbáil gan Deunaḋ; óir an Té a "tá ionnuic an ra Ní ir liġa; a tá ré mar an "gCeudna ionnuic ra Ní ir mó; agus an té a "tá eugcóraċ ra Ní ir liġa, a tá ré fos eug-"córaċ an ra Ní ir mó."

C. A noir gid do ċim go roillén, gur diir-dionaċ agus gur ionnoluta Thorgaḋ do deunaḋ, agus biaḋ aiṁiġe fós do feaċnaḋ; gideaḋ ni maiṫ ir léir dam gur ab féidir don Eaglur Aiṫne do tabairt dúnn ra-ċhorgaḋ do deunaḋ.

F. D'orduġ an Eaglur Júdaġe Thorgaḋ go miniċ; d'aiṫin Muintir Ninive don beaġ agus don móir Thorgaḋ do deunaḋ; Forḟagraiḋ agus ordugiḋ ain raiṁiḃ Nuaiḋ-Eaglusi na Sacron agus na Hollondа Thorgaḋ; ir follar da bruig rin, gur ab uḋdaṁaruġ iona rin, ir féidir don Eaglur Chatoilice, ṁa a nOrbairt Criṡord, "Giḋ bé ain bíḋ Neiṫe do ċeanġaltoi "ain Talam, biaiḋ riaḋ ceanġailte ain Neam, "agus giḋ bé ain bíḋ Neiṫe do ṡaoilriḋe ain

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The meaning, then, of our Saviour's words, and the wholesome instruction we are to draw from them, is, that if we do not seriously endeavour to fulfil the weightier points of the law, such as to bridle our evil desires, to purify our souls, and to love our neighbour, &c. it is in vain for us to purify our bodies, or even to observe either fast or feast: our fasting will be an abomination before the Lord, and may be well compared to the fast of devils, who neither eat nor drink; but although fasting from sin be at all times the great and indispensable fast, Christ says: *We ought to do the weightier matters of the law, and not to leave the rest undone; for he who is faithful in that which is least, is faithful in a greater thing; and he who is unjust in a little thing is also unjust in a greater thing.* *Is.* 1 *c.* 11 *v.*, 58 *c.* 3 *v. &c; Zach.* 7. 5; *S. Mat.* 23. 23; *S. Luc.* 16. 10.

Q. Now, although I clearly see that it is both lawful and laudable to fast, and even to abstain from certain meats, yet I do not well see that the Church can command us to fast.

A. The Jewish Church often ordained fasts; the people of Ninive ordered an universal fast; the modern Churches of England and Holland do sometimes proclaim and ordain a general fast; it is therefore manifest, that the Catholic Church, to which Christ said, *Whatsoever you shall bind on earth, shall be bound in Heaven,* can more warrantably oblige us to fast after the example of the Council of Jerusalem, which commanded the primitive Christians to abstain from blood

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"Talaṁ, bíad síad sgoilte aiṁ Neaṁ," a deir d'Ualac oiṁn Tiosgad do dénad, aiṁ Ioṁs Choiṁdeonóil Ieruralem, noc d'aiteṁ do na Cerd Criosdaighe Fíl agus Feoil tacthaighe do seachnad.

C. Cia a tá seoṁ o'n Tiosgad?

F. Daoine tiṁne, Sean-daoine laṁ-bhiosach, Daoine óga nach sáiṁh bliadain aiṁ sheicid, Mna tiom-choṁnacha, agus Lucht Mór oibre.

C. Ca hUlaiṁ is cóiṁ an Aon-cheo do dénaṁ?

F. Timcioll an meodan Lae, nó gach Aon-am na bliadh.

C. An bfuil an Deoc toiṁmiṁghte an Aimsiṁ an Tiosgse?

F. Ní mearaim go cotéidionn, gur bhuaid Tiosgaid Deoc beag ná hAontaiṁ, ná hAnbfaiṁne, nó ná Fíṁ-niacthanar; gidead ní hiṁmearda, go bfuil sé ceadmhseach sróe síos, na searad a mbeo Oíl, thé Aiṁsiṁ na Oidhe, nó mar ghall aiṁ comhradan, aiṁ caiteaṁ Aiṁsiṁe, nó aiṁ ghocaighe Saoghalta.

C. Cheud fa mearann tú go bfuil Olacan gan Fíṁ-niacthanar, an Aghaid an Tiosgaid?

F. Do bhíodh gur mó bhiordmheas agus ghiordmheas Deoc bhiodmaṁ Aiṁsiṁ na Coiṁa, iona biad; agus fós do bhíodh gur ónduigh an Eaglus an Tiosgad, cum go mbaidteocamaoil an nAntoil, agus go nDeanfadmaoil, as fuiṁgeadh Taiṁt agus Ocrais, Aidhiche agus Leoiṁ-ghiom aiṁ Son an Chiontaid, ór a cionn sin, a tá Olacan gan Niacthanus aiṁ bith, an Aghaid na Mearandacta.

C. An bfuil sé ceadmhseach Oileaṁain aiṁ bith do caiteaṁ leis a mhuigh do'n Aon-cheo?

F. Ní toiṁmiṁghteaṁ * Mion-cheo nó mear-

* Colairion.

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and strangled meat. 1 *Esdr.* 8. 21; 2 *Chron.* 22. 3; *Jer.* 36. 9; *Joel,* 1. 14; *John,* 3. 5; *S. Mat.* 18. 18.

Q. Who are exempted from the fast?

A. Sick people, weakly old persons, young people not past one-and-twenty years, women big with-child, and people that labour hard.

Q. At what hour is the one meal to be made?

A. About noon, or any hour after it.

Q. Is drinking a breach of fast?

A. It is the general opinion, that it is no breach of fast to take a little drink for quenching a great thirst, for strengthening in weakness, or for some other real necessity; yet it is not to be supposed that it is permitted to sit or stand tippling, through an inordinate desire of drinking, or for the sake of company, for pastime or worldly affairs.

Q. Why do you think that drinking, without a real necessity, is not permitted?

A. Because strong drink excites and inflames the inordinate desires of the flesh more than meat; and likewise because the Church instituted the fast, in order that we should subdue our disorderly passions, do penance, and make satisfaction for our sins, by suffering hunger and thirst. Moreover, tippling, without any necessity, is contrary to temperance.

Q. Is it permitted to take any nourishment but the one meal?

A. Yes: it is allowed to take a moderate col-

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anda do ċaiṫeamh go mall ran Oiḋċe, nó a dTriaṫnóna an Lae ḟada: acṫ ní cóir Feoil, Jarg, Uiġeaċa; na baiṅ-briaḋ air biṫ d'iṫe air an nGaṅn-ċnaḋ-ri, gan Cead o'n Uaċtaran Cille, no gan gnár ne bṙul Uġdṅiṅar go leor.

AN TREAS AIṪNE.

Na tomail Feoil air do * Phṙoinn, Dia hAoine na dia Saṫṙoinn.

C. Cred ṙ'ár hTorṙuiṁirg an Eaglar Feoil d'iṫe dia hAoine agus dia Saṫṙoinn?

F. Do ċum naċ mbeiṫ ann tSeaċtmain ron ó Oibriḃ na hAiṫriḋe; agus róṙ a gCruṁne baiṫ an Slaṅġeorra dia hAoine, agus a beiṫ óṁ an ran Uaiġ dia Saṫṙoinn.

AN 4. AIṪNE.

Tré briaṫa Sion na briaḋ riḃ Aoin-bliaġain gan ḟoirḋin.

C. Cred é an tUalaċ nó an Coinġioll cuṙear an Aiṫne-ri oṁaṁn?

F. Foirḋin do deunaṁ ionn an bPeacaiḋḃ vaiṫ ra mbliaġain, an ċnaḋ ir luġa de.

C. Cia lé an cóir óṅṁ an bḟoirḋin bliaġantaiṁil do deunaṁ?

F. Lé an Sagart ṙéin, nó ne Sagart ann briaṫ eile, aġ a mbíḋ Cruṁaċt agus Cead an ḟoirḋin-re d'éirdeaċt.

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* Chaḋ, Mhéile.

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lation at night, or in the evening of a long day; but it is not permitted to eat flesh, fish, eggs, or any milk-meats at this collation, without the spiritual superior's leave, or a custom sufficiently authorized.

THE THIRD COMMANDMENT.

To keep the commanded days of abstinence.

Q. WHY did the Church forbid the eating of flesh-meat on Fridays and Saturdays?

A. In order that no week may be free from the works of penance; and likewise to put us in mind of the death of our Saviour on Friday, and of his being in the grave on Saturday.

THE FOURTH COMMANDMENT.

To confess our sins at least once a year.

Q. WHAT does this Commandment oblige us to?

A. To confess our sins once a year, at least.

Q. To whom ought we make this yearly confession?

A. To our own priest, or to any other priest that has power and permission to hear this confession. *Conc. Later. V. Can. Utr. Sex. Martin IV. Const. Ad Uberes. Bened. XI, in Extrav. Inter cunctos, &c.*

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C. Cia hé an Sagart féin?

F. An nEarbog, nó an Sagart Parroirde, an Aon-focal, an nAodaire, cid bé ain bioċ ir Gairm dó; óir ir ain an nAodaire a tá d'Ualaċ ó Dhia agus ó'n Eaglus, a ċreud do ċoimeud go hAineaċ, a ċreidiúnas ċum na beaċa fíoruide, agus do beaċúgad go dúrċaċtaċ anna tSlige ċum na beaċa úd, ré bréiġiu Dé, agus fir na Sacramuntuib.

C. Cred é an nOralgar do ċuaid an dTreadhuige nó an Sagairt féin?

F. A tá d'fiaċaib orainn Umlaċt agus Urraim do ċairbeánaid dó, a ċeagarg agus a Aifreann d'éirdeaċt go minic, agus a ċoimaile do leanmain go dioċċollaċ.

C. Cá hAoir ann a bfuil d'fiaċaib oruinn Foirdin do déanam?

F. An tan do ċiogmaid ċum Tuige Uile agus Maiċeara, agus do ċuimid a bPeacad.

C. An deanbċa naċ bfuil d'Ualaċ oruinn a úil ċum Foirdine, acd Aon-uair amain sa mbliadain.

F. Ní bfuil ní ar mó d'fiaċaib orainn ó'n Eaglus; gidead, ir Duine fir-leam gan ċéill gan * ċograr an Peacaċ, do ċuiread a Lear ain Cainde ó Lá go Lá, agus ó feaċtuin go Seaċtuin: an tan a tá ain a Lámh féin, mailli ré Gnáthaib Dé, Aifrinde agus Foirdin do déanam; agus fós ir nó baogalaċ, agus ir gnáċaċ, gun loċtaċ Foirdin na Druinge díċeillige, naċ nDeunam í acd Uain nó dó sa mbliadain.

* Coimriar.

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Q. Who is our own priest?

A. Our bishop or parish-priest; in a word, our pastor, howsoever he may be styled; for it is our pastor that is charged by God and the Church, to watch carefully over his flock, to lead them to eternal life, and to feed them diligently in the way to that life, with the word of God and the sacraments. *Jer.* 3. 15; *S. Jo.* 10. 3, 4. &c.

Q. What obligation do we lie under to our proper priest or pastor?

A. We are obliged to show him submission and obedience, to hear often his mass and instructions, and to follow his counsel earnestly. *Heb.* 13. 17.

Q. At what age are we obliged to go to confession?

A. When we are come to the knowledge of good and evil, and fall into sin.

Q. Is it certain, we are not obliged to go to confession but once a year?

A. The Church obliges us to no more: nevertheless, the sinner who would defer his welfare from day to day, and from week to week, is a great fool, void of reason and conscience, seeing it depends of himself, with the grace of God, to repent and confess his sins. Moreover, it is to be feared, and it commonly happens, that the senseless people, who confess their sins but once or twice a year, do make a bad confession. *Eccli.* 5. 8, 9; *S. Luke,* 12. 40.

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DO'N CÚIGEAD HAICNE.

Corp Criosd o'n Domnaċ ria gCáisg; glac la éigin go Mion-cáisg.

C. Cneud oidhgeas an cúigeaḋ haicne ḋúinn?

F. Oidhge ri ḋúnn Comaineaċ do glacaḋ go cnaibeaċ an Aimsir na Carg ō an Sagart Parroisde, nō ō an nAoḋaire, gid bé air bioṫ é.

C. Cneud i an Aoir ann an cóir ḋúnn Naṁ-corp Chriosd do glacaḋ?

F. Ag tan do éigmid ċum Crisonnaċta agus Tuigse; aċt ni folâir an Teagasg Criosdaiḋe d'foglúm roiṁ-riaṫ go maiṫ.

C. Cneud i an cáin do ċuireas an Eaglus air an tē, naċ gCoimlionann an Aicne-ri agus an Aicne, air an labraḋ go deigeanaċ?

F. Oidhge ri a ḋíbirt ar Tig na hEaglaise, agus gan Aólacaḋ Criosdaiṁil do ṫabairt dō. Gideaḋ ni ṫuiteann an Coinneall-baċaḋ-ro air an tē do ċuireas an tAoḋaire air Cairide, ċum Aicridhe do deunaṁ, agus ċum é féin d'ullmugaḋ man ir cóir.

C. Ag bfuil d'fiaċaib oiriun Comaineaċa do glacaḋ aċt Aon-uair aṁain ra mbliaḋain?

F. Ni ċuireann an Eaglus ni ir mó iona rid d'Ualac oriuin; gideaḋ, briorduge ri rium ċum Naṁ-corp ar Slanugṫeora do glacaḋ go minic, mailli ris na Coinġiollaib a tá riaċtanaċ.

C. Cneud fá mbriorduġeann an Eaglus rium um na Naṁ faċtamuil-re do glacaḋ go minic?

F. Do brig gur mór an Toraḋ do geibṫear ar an Oileaṁain neaṁḋa-ra; agus gur baġlaċ

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OF THE FIFTH COMMANDMENT.

To receive the Blessed Sacrament at Easter, or thereabouts.

Q. What does this Commandment oblige us to?

A. It obliges us to receive the blessed sacrament devoutly from our parish-priest, or from our pastor, whosoever he be, at the time of Easter. *Conc. Later. IV. &c.*

Q. At what age ought we to receive Christ's holy body?

A. When we come to sense and understanding; but it is requisite to learn well beforehand, the catechism or christian doctrine.

Q. What punishment does the Church inflict on the person who fulfils not this commandment, and that which we spoke of last?

A. She orders he should be banished from the communion of the faithful, and deprived of Christian burial. Yet this excommunication does not fall upon him whom the pastor puts off for a time, in order that he should do penance, and duly prepare himself.

Q. Are we obliged to communicate but once a year only?

A. The Church obligeth us to no more; yet she exhorts us to receive often our Saviour's blessed body with the necessary dispositions. 1 *Cor.* 11. 28.

Q. Why does the Church exhort us to receive often this blessed sacrament?

A. Because great fruit is reaped from this heavenly nourishment; and that it is to be feared

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nac mór vn tSvm do ċvmeap an cé vo a Slainte a Anma féin, nac dTaiteasann biad na beaca riomvve, act Uaim nó dó ra mbiaġain.

C. Cneud é coimmorġan mir an reifead hAiċne?

F. Banair Phórda do deunam ann Aimrin na hAidbeinte, agur an Chonġair.

C. Cneud fan ċoimmirg an Eaglar banair Phórda do deunam an Aimrin na hAidbente agur an Chonġair?

F. Do brig gur ċinn rí na hAimriora-ro d'Unnaig agur d'Aiteasge.

C. An ead nac an aiteann an Eaglar an Deaċ-naid do dol?

F. D'aiteann gan Aimear; act ni Féidir dúnn a ninn, a dol ré an gCléir féin: gidead a tá d'fiaċaib orunn an gCliar do ċoemaġad agur do ċongbail suar ann noo éigin eile; óin óndunge an dTigeanna beaca do tabairt do'n Drunn fuiocólar an Altóir, agur foillrigear an Soir-gerl.

C. An bfuil d'fiaċaib orunn Aiteanta ain bioċ eile do coimlionad?

F. A tá d'Ualaċ orunn Dualgar airidhe an gCeirde, nó an nGanma do coimlionad.

C. An bfuil d'fiaċaib orunn fior dualgair an gCeirde nó an nGanma do beit agunn?

F. A tá go deimin; óin ir fio annad ir inleiteigeil Ainbfior do'n tSamul-ri.

C. Nać dTug an Slanugteoir leis a mug do na hAiteantaib, Comairleaċa ainige dúnn, da nGoirteap Comairleaċa an tSoirgeil?

F. Do ćug ré trí Comairleaċa bunaiteaċa dúnn.

1. Doċtaċt éigeasnaċ, ir é sin, gać nie Ní fuigalta do éneigion, ċum Crisord do leanmun.

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that he who makes use of the food of eternal life but once or twice a year, makes no great account of his own salvation. *S. Mat.* 11. 28.

Q. What is forbidden in the sixth commandment?

A. The celebration of marriage during Advent and Lent.

Q. Why did the Church forbid the celebration of marriage during Advent and Lent?

A. Because she appointed these times for prayer and penance.

Q. Did not the Church command us to pay tithes?

A. She did, certainly; but we cannot, at this time, pay them to our own clergy; nevertheless we are obliged to maintain and support our clergy by some other means: for our Saviour commandeth us to give a livelihood to those who serve at the altar, and preach the Gospel. *S. Luke*, 10. 7; 1 *Cor.* 9. 13, 14; 1 *Tim.* 5. 17, 18.

Q. Are we obliged to fulfil any other commandments?

A. Yes; we are commanded to fulfil the particular obligations of our trade or calling. *Colos.* 4. 17; 1 *Thess.* 4. 11.

Q. Are we obliged to know the obligations of our trade or calling?

A. Yes, certainly: for ignorance in this point is very seldom excusable. *S. Luke*, 19. 44.

Q. Did not our Saviour give us, besides commandments, certain counsels, called evangelical?

A. Yes; he gave us three principal counsels?

1. Voluntary poverty; that is, to forsake all worldly things to follow Christ. *S. Mat.* 19. 21.

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2. Maigdeanas, nó Geanmnaċt fíonglan go hEas, eadon, dírtad go hiomlán d'Aiteas agus do fáinis na Colna.

3. Umhaim deontaċ do toil Dhé eile, ann gaċ nle Ní naċ bfuil na peacad; ionnus go nDíltfaimgir, mar ro, ní ar iomlaine d'an tToil agus d'an gCloideamh féin.

AN 11. LÉIGIONN.

Do'n Pheacad.

C. Cred is Peacad ann?

F. Gealmhlaċt an Aigid Aiteantaid Dé, na hEaglaise, nó na nUaċtarán.

C. An éigion an Peacad do feaċnad, ór Cionn gaċ nle Neite?

F. Is éigion: óir ní bfuil Umhóid air bioċ co mór fuil.

C. Cred é an Fáċ?

F. Do bríg gurab é an Peacad amháin do ní Naimhid dínn do Dhia, agus do damnugead finn go fiorbuide.

C. Ca méid Cineul Peacaid ann?

F. Dá ċineul, eadon, Peacad na Sinnsion, agus Peacad Indomha.

C. Cred is Peacad na Sinnsion ann?

F. A tá Peacad, ionn a nGeinteas finn nle, tré Gealmhlaċt an gCeud Athar Adaimh.

C. Cred iad na hOilc do éig dínn ar?

F. Bár cinnte, iomad Saċaint agus Garlainte, Cloinad agus Eutgeaċt ċum Oilc, Spadantaċt agus Dócamhul Deag-oibreaċa do dernamh;

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2. Perpetual continence, or an inviolable chastity until death; that is, renouncing entirely the pleasures and allurements of the flesh. *S. Mat.* 19. 12; 1 *Cor.* 7. 38.

3. Voluntary obedience to the will of another, in all that is not sin; that so we may the more perfectly deny our own will and inclinations. *S. Luke*, 2. 51; *Heb.* 13. 17.

THE ELEVENTH LESSON.

Of Sin.

Q. WHAT is Sin?

A. It is a disobedience to the commandments of God, of the Church, or of our superiors.

Q. Is it necessary to avoid Sin above all things?

A. Yes; for there is no evil so great as Sin.

Q. Why so?

A. Because it is Sin alone that makes us enemies to God, and damns us eternally. *Jer.* 2. 19; *S. Jo.* 3. 6, 8.

Q. How many kinds of Sin are there?

A. There are two, to wit, Original, and Actual.

Q. What is Original Sin?

A. It is a sin in which we are all born, through the disobedience of our first father, Adam. *Rom.* 5. 12; *Eph.* 2. 3.

Q. Which are the evils we suffer by it?

A. Unavoidable death, much labour and sickness, an inclination and facility to do evil, a slackness and difficulty to do good works; and

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agus fa deoiġ * Damnuġaḋ fíoṁuiḋe, mura nGlanaiḋ an baiṫeaḋ finn.

C. Cneud ir Peacaḋ Gníoma ann?

F. A tá an Peacaḋ do níṁiḋ féin, mur a tá breug, Gadruġeacṫ, &c.

C. Cá ṁéiḋ Moḋ ailt a nDeuntar Peacaḋ gníoma?

F. Ailt ceiṫre ṁoḋ, eadon, le Smuaineaḋ, le briṫiṁ, le Gníoṁ, agus le Mainneaċtnaiġ nó Failliġe.

C. Cia hiad na Loċta ir baġlaġ ailt biaṫ?

F. Peacaiḋe na Failliġe, ailt an Aḋbar go mbíḋ ní ar foluġṫe, agus gur liġ cuiṫeam a Sum iad iona Loċta eile.

C. Cia da nGoiṫeann tú Peacaḋ Mainneaċtnaiġ nó Failliġe?

F. Do'n Pheacaḋ do níṁiḋ aġ léiġeann ar nDualgais fol lán gan deunaṁ, amuil mur a tá Peacaḋ an Aċair agus na Maċair naċ muineann agus naċ fuaċtuġeann go diċiollaċ a gClann agus a dTeaġlaċ; naċ gCuiṁeann d'Ualaċ oiṫċe Uiṁaiġ Neoiṁ agus Maidne do deunaṁ, Aifreann d'éiṫeaċt ailt Laeċib Saoṫe, an Teagarg Criosduiḋe d'foġlaim go beaċt.

C. Tabair dúinn Coraṁlaċt oile d'on tSaṁl-riṁ?

F. Peacaiḋiḋ go tiom an Chlann naċ nDeunann Toil a nAċair agus a Maċair; nó naċ gCuiḋiġeann leo ionn a Leaṫtoiṁ agus ionn a nAiṫriġeaċt.

Peacaiḋiḋ mair an gCeudna na Seanḃṫóġantaiḋe naċ fuiṫiġeann go dúṫaċtaċ a dTuardual, nó a † Uraċ Saoṫair.

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* Damnut. † Paġaiḋ.

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lastly, eternal damnation, unless we be cleansed by baptism. *S. Jo.* 3. 5.

Q. What is Actual Sin?

A. It is a sin we commit ourselves, such as lying, stealing, &c.

Q. How many ways is actual sin committed?

A. Four ways; by thought, word, deed, and omission.

Q. Which are the most dangerous sins?

A. The sins of omisson; by reason they are more hidden, and less taken notice of than other sins.

Q. What is it you call a sin of omission?

A. It is a sin we commit in neglecting our duty, such as a sin of a father and mother, who do not diligently instruct and correct their children and family; who do not oblige them to morning and evening prayers, to hear mass on holy-days, to learn punctually the Christian doctrine. 1 *Tim.* 5. 5.

Q. Give us another example of that kind.

A. Those children sin grievously, who act not according to the will of their parents, or do not assist them in their distress or old age. *Prov.* 19. 26; *Eccli.* 3. 14, 18; *Eph.* 6. 1, 2.

Servants and labourers do likewise sin, when they do not diligently work for their wages, or hire. *Eph.* 6. 5, 6, 7.

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AN 12. LÉIGIONN.

Do'n Pheacaḋ Marbṫa agus hSolaṫa agus do'n Mheoḋail ré feaċantaiḃ iad.

C. Ca ṁéid Cineul Peacaiḋ Saṁail ann?

F. Tá cineul, eadon, Peacaḋ Marbṫa agus Peacaḋ Solaṫa.

C. Cred is Peacaḋ, Marbṫa ann?

F. Peacaḋ, ré gCaillmid Spára agus Spáid Dé, agus trí dTuillmid dúnn féin Damnaḋ síoraiḋe ionn Ifrinn.

C. Cred fá dTugṫar Peacaḋ Marbṫa air?

F. Do bríg go marbann an tAnam.

C. Cionnas sin, agus go bfuil an tAnam neaṁmarbṫa?

F. Air an Adbar gur * f'an bPeacaḋ do ċaillear an tAnam Spára Dé, noċ is beaṫa fsioradálta dó.

C. An féidir Neaċ do damnuġaḋ fá Aon-peacaḋ Marbṫa aṁáin?

F. Is féidir go cinnte: agus do damnuġeaḋ na Deaṁain fá Aon-bhoċ-Smuaineaḋ aṁáin.

C. Cred is Peacaḋ Solaṫa ann?

F. Peacaḋ éadtrom, trí naċ gCaillfear Spára Dé; aċt laġuġe fé á Spáid ionn ar gCroiḋe.

C. An cóir dúnn an Peacaḋ Solaṫa do feaċnaḋ?

F. Is cóir dúnn a feaċnaḋ, do bríg go laġnuġeann agus go gCloṁann an Toil ċum an peacaiḋ maiṫe; agus fós do bríg go laġduġeann ré Spára Dé, agus go dTuilleann dúnn

* ċéad an.

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THE TWELFTH LESSON.

Of Mortal and Venial Sin, and of the means to avoid them.

Q. How many kinds of Actual Sin are there?
A. Two; Mortal and Venial.

Q. What is Mortal Sin?
A. It is a sin whereby we lose the grace of God, and make ourselves liable to eternal damnation. *S. Jam.* 1. 15.
Q. Why is it called Mortal?
A. Because it kills the soul.
Q. How can that be, whereas the soul is immortal?
A. Because it is by sin, the soul loses the grace of God, which is its spiritual life. *Rom.* 6. 21, 23.
Q. Can a person be damned for one only mortal sin?
A. He can, certainly: and the devils have been damned for only one bad thought.
Q. What is Venial Sin?
A. It is a light sin, whereby the grace of God is not lost; but it lessens his love in our hearts. *Prov.* 24. 16: *S. Mat.* 12. 36.
Q. Ought we to avoid Venial Sin?

A. We ought, certainly; because it weakens the will, and inclines it to Mortal Sin; and likewise because it diminishes the grace of God, and makes us liable to grievous torments, which we

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Plana thoma, noċ ir éigion dúnn d'fulang a bPuigadóir, mna nDeunam Leoiġnion ra tSaġal-ro.

C. Ca méid Ceinn-peacaid Maiḃċa ann?

F. A peaċt, eadón, Dfomar, Saint, Dúil, Tuíċe, Cnoc, Feairg agus Leirge.

C. Cneud fá nGoirċeas Ceinn-peacaiḋe Maiḃċa díob?

F. Do bríġ gur ab iad ro Tiobraid agus * Prenna gaċ uile Pheacaiḋ oile.

DO'N DIOMAS.

C. Cneud ir Diomar nó Uabar ann?

F. Gnáḋ iomarcaċ an Duine air féin, agus Fonn ainmeasarra a beiṫ ór Cionn ċaiċ eile.

C. An mór an Peaċaḋ an tUabar?

F. Ní beul Peaċaḋ air bioċ ir tairge, ir mó, agus ir baġlaiġ iona é; óir ir ré Peaċaḋ na nDeamhan agus an ċeud Duine é; ir air ir deacra dúnn rinn féin do ċoimeud, agus ir air ir déiġionaiġ do beirmid braiḋ.

C. Cá méid Cineul Uabair ann?

F. A ceaṫair; air tús, Ollar, nó barraḋ do deunamh ré Snuaineaḋ, ré briṫeam, nó ré Gnióm, ra ċioḋlaiġiḃ air biṫ Coirp nó Anma, da beul aġainn.

2. A méar gur fír rinn Cioḋlaice air bioċ d'faġail ó Dhia, nó go beulid Flaiṫa air bioċ aġann air.

3. Dúl do beiṫ aġainn, go mearraḋ Cáċ eile, go beulid Subairceaba nó Tréiṫe aġann, naċ beul air Aon-ċor aġann.

* Prenna.

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must suffer in purgatory, if we do not make satisfaction in this life. *Eccli.* 19. 1; *Apoc.* 21. 27.

Q. How many capital mortal sins are there?

A. Seven; to wit, Pride, Covetousness, Luxury, Envy, Gluttony, Anger, and Sloth.

Q. Why are they called capital mortal sins?

A. Because they are the source and root of all other sins.

OF PRIDE.

Q. WHAT is Pride?

A. It is an excessive love for one's self, and an immoderate desire of being above others.

Q. Is Pride a great sin?

A. There is no sin more ancient, more grievous or more dangerous; for it is the sin of the fallen angels, and of the first man; it is the sin, which we have the greatest difficulty to preserve ourselves from, the last we overcome. *Eccli.* 10. 7, 15; 1 *S. Pet.* 5. 5; *Isa.* 14. 12, 13, 14, 15; *Gen.* 3. 5; *Aug. Serm.* 1, *in Ps.* 18.

Q. How many kinds of Pride are there?

A. There are four; First, to boast of, or glory in, any gift of body or mind, we have; whether by thought, word, or deed.

2. To conceit that we deserve any favour from God, or that he is in any way indebted to us.

3. To desire that others would believe that we are more virtuous or accomplished than we really are.

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4. Tapcwrne nō Wſṁear do ṫabaipt d'Aoin-neaċ.

C. Cpevd jad na Peacaiḋe, do ṫig go hAiṙ-jże ó'n Uabap?

F. Ze zvṙ ab é an Oſomar Tobap zaċ rle Pheacaiḋ; zlḋeaḋ, a ṫaid Pecaiḋe aſṙiże ann, noċ do ṙileap go ṙíoṙ-żap vaḋ; map a ṫaid Zlōiṙ ḋíoṁoin, Carvṁlaċt, Nvn Oíożaltaiṙ, é ṙéin do ṁolaḋ, zan Riaċtanap mōṙ; Fvaṙ-ṗnáḃḃaḋ, noċ ir Peacaḋ nō żṙaineaṁail a Laċaiṙ Dé; Comōṙtvṙ, Aṅċaint, Cáineaḋ, azvṙ zaċ Aiṁṙeiṙteaċ nō imṙear, naċ dTorṙż-ṫeaṙ, azvṙ naċ zCoṫṙżeaṙ maille ṙé Riaċta-nap, ṙé Fíṙinne azvṙ ṙé Caṙṫvnaċt: Cpvaḋ-ṁvnéalaċt, nō Aiṅċeanzál d'a baṫaṁail azvṙ d'a ċoṁaiṙle ṙéin, zan mōṙán Ceille; Aiṙṙḋ-ṁeanmna, Wōṙḋail, Aiṙṙḋ ṁianzvṙ.

C. Cpevd ir Leiżear do'n Uabap?

F. Uṁlaċt nō Uiṙṙirle.

C. Cpevd ir Uṁlaċt nō Uiṙṙirle ann?

F. Svḃailce, do beiṙ ḋ'vṅn Wſṁear do beiṫ azvṅn oṙvṅn ṙéin; zan Wear nō Woḋ d'iaṙ-naiḋ aiṙ ċáċ eile; zan Aoin-neaċ do ṫaṙcwr-neaḋ, azvṙ Taṙcwrne azvṙ Wſoṁoḋ d'ṙvlanz go ṙoiżḋeaċ, roṙneanta.

C. Ay bṙvl an Uiṙṙirle ṙiaċtanaċ?

F. A ta ſí co ṙiaċtanaċ-ṙiṅ, naċ ṙéiḋiṙ Aoiṅ-neaċ do ṙlanvżaḋ zan í, do ṙéiṙ Naḋa an Slanvżteopa JOSA CRIOSD ṙéin.

DO'N tSAINT.

C. Cpevd ir Saint ann?

F. A ta Zṙaḋ ainṁearannḋa aiṙ ṁoiṁ ṙożalta.

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4. To despise or undervalue any one?

Q. Which are the sins that proceed chiefly from Pride?

A. Although Pride be the source of all sins; yet, there are certain sins which immediately spring from it; such as vain-glory, disobedience, desire of revenge, praising one's self without great necessity; hypocrisy, which is an abominable sin in the sight of God; contention, scolding, defaming, and all variances or strifes begun, or maintained, without necessity, truth or charity: obstinacy, or too great a tie to one's own opinion or counsel, without much ground; haughtiness, pomp, ambition.

Q. What is the remedy against Pride?

A. Humility or submissiveness. *Num.* 11. 20.

Q. What is humility?

A. It is a virtue, which inclines us to conceive a mean opinion of ourselves; to require neither esteem nor respect of others; to despise no person; and to suffer contempt and disrespect patiently and calmly. *Gal.* 6. 3; 1 *Cor.* 4. 7; *Prov.* 14 *c.* 21 *v.*, 17 *c.* 5 *v.*; *S. Luke,* 21. 19.

Q. Is humility necessary?

A. It is so necessary, that no one can be saved without it, according to the express words of our Saviour *Jesus Christ* himself. *S. Luke,* 18. 17.

OF COVETOUSNESS

Q. WHAT is covetousness?

A. It is an immoderate love of the things of this life.

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C. Cá hIlaiṁ bíoṫ Ġnáṫ an tSaṫail aiṁ-ṁeaṁaiṁ?

F. Ar tan a bíoṫ Cnoiṁe an Dṫne ceanġailte ionn.

C. Cionnaṫ ir féidir aiṫneaṫ, ġo bfṫl an Cnoiṁe ceanġailte do'n tSaṫal?

F. Aiṫniṫeann é ṁé Comaiṁṫa éiġin do na ceiṫre Comaiṁṫaiḃ-ri: ain dTír, an tan a bíoṫ Neaċ anḋaṫġaiṁeaċ fa na beiṫ a Seilḃ Aoin ní faṫġalta, nó ná ḋoilġíoraċ fa Aoin-ní do ċailleaṫ.

2. An tan do foláṫṁaṫ, nó do ċoinġneaṫ Neaċ Ní ain bioṫ ġo hEṫrġcóṁaċ.

3. An tan iaṁṁaṫ Dṫne Neiṫe faṫġalta ġo hAmplaċ, nó do ċoinġneaṫ iaḋ ġo hAnṫoileaṁ-ail.

4. An tan naċ bfṫl déiṁeaċ riṫ na boċtaiḃ, do ṁéin a Acfṫnne.

C. Cionnaṫ aiṫneoċaṫ Dṫne, naċ bfṫl a ċnoiṁe ceanġailte ran tSaṫal?

F. Ain ḋeṁaḋ ġaċ ṫle Ní a tá conṫnáiṁḋa do na Comaiṁṫaiḃ ain an labṁaṁaṫ a noir.

C. Mar fíoṁ riṁ, ir annaḋ Dṫne, naċ bfṫl faṁtaċ?

F. Ir ná annaḋ; óin ir Dṫne faṁtaċ ġaċ ón, a tá ceanġailte d'a ċṫḋ do'n tSaṫaiṫo, ġé ġur ḋliṫoiṁaċ do fṁain é.

C. An féidir do'n boċtán a beiṫ faṁtaċ?

F. A tá an té ir boiċte ain bioṫ faṁtaċ, ṁa ġnáḋṫeann ré an Saiḋḃriṫ naċ bfṫl aiġe; nó ṁa ṁeaṁann ré ġur miṁaċaiṁṫl ḋó beiṫ boċt, aġur ṁa bíonn miṡoiġḋeaċ fá'n mboċtaċt.

C. An Peacaḋ tṁoṁ an tSaint?

F. Ir eaḋ ġo cinnte; óin a deir an Spiorad Naṁ, ġur ab ḟ an tSaint Pṁéaṁ ġaċ ṫle Oile;

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Q. When is the love of worldly things immoderate?

A. When the heart of man is tied to them. *Ps.* 61. 6.

Q. How can it be known that the heart is tied to the world?

A. It is known by one of these four signs: first, when a person is over-joyed for possessing, or over-sad for losing, any earthly thing. *Ps.* 51. 9; 2 *Cor.* 7. 10.

2. When he acquires, or keeps, any thing unjustly. *Is.* 33. 1; *Habac.* 11. 6, 7.

3. When he seeks greedily after worldly goods, or retains them with too great an affection. 1 *Cor.* 7. 30, 31; 1 *Tim.* 6. 9, 18.

4. When he is not bountiful to the poor, according to his ability. *S. Luke,* 11. 41.

Q. How can one know, that his heart is not tied to the world?

A. By doing every thing that is contrary to the signs we now spoke of.

Q. If that be true, there are but few, who are not covetous.

A. There are but very few; for every one is covetous, that is tied to his share of this world, although he came lawfully by it. *Jer.* 8. 10; *Phil.* 2. 21.

Q. Can the poor be covetous?

A. The poorest person is covetous, if he loves the riches he has not; or if he thinks it is a misfortune for him to be poor, and is impatient in poverty. *S. Mat.* 13. 22.

Q. Is covetousness a grievous sin?

A. It is, certainly; for the Holy Ghost saith, that it is the *root of all evil;* and particularly

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agus go hAiṁsge an ṁíoċoinṅill, na mbreug, na Mealtóṁaċta, na Mionnaḃ Éiċiḋ, an ṗoillṡiġin; an Bṙaiṫiḋ inteinne, an ċṙaḃaḋaiṫ Cṙoiḋe do ċoḃ na mboċt.

C. Cṙeud is Leiġeaṙ do'n tSaint?

F. Féile agus Unnaiġ.

C. Cṙeud is Féile ann

F. Subáilce do déalṡġeaṙ an gCṙoiḋe ó Neiċiḃ talṁṡge, agus do ċṙneaṙ Fonn oṁnn an Moin do noinn go ṙialṁaṁ, ní ṁé Lucht Sóiġ nó Saḋḃṙiṫ, acht ṁiṫ na boċtaiḃ.

C. Cionnaṙ is Leiġeaṙ an Unnaiġ an Aġaiḋ na Saincе?

F. An ṁéiḋ gun tṁé Unnaiġ ḋúṫṁaċtaiġ do ġeiḃṫeaṁ Ṁáṙa, agus Subáilce na Féile ó Ohia.

C. An maiṫ an Unnaiġ, ṁuṙaineaḋ ain an mbáṙ?

F. Is ṙíoṁ-ṁaiṫ, ma ṁuṙainiṁiḋ ain go gniom agus go minic: cuṁṙe an báṙ an uṁail ḋúnn gun ab éigion ṙáṁaḋ ne gaċ uile Ní talṁṡge. "Ní éugaṁaṁ Ní ain bioċ linn ain an tSoġal- "ṙo, agus is ṙollaṙ naċ ṙéiḋiṁ linn Moin-ní do "ḃneiṫ aṙ."

DO'N DRÚIS.

C. Cṙeud is dṙúṙ ann?

F. Fonn Pheacaiḋ na Colna, Peacaḋ gnáin-eaṁail, naċ cóiṁ uṁaḋ agus a ainmniġaḋ aṁáin a meaṙg Cṙíoṙdúḋeaḋ.

C. Ca hUlaiṁ do bíoṙ Neaċ cionntaċ anṫa bPeacaḋ ṙaṫṁaṁ-ṙo?

F. Do labṙamaṁ ain ṙo go Foillseaċaṁ, aġ

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of breach of trust, lies, deceit, perjuries, violence, trouble of mind, hard-heartedness in regard of the poor. *Eph.* 5. 3, 5; 1 *Tim.* 6. 10; *Eccli.* 29. 13. &c.

Q. What remedy is there against Covetousness?

A. Liberality and Prayer.

Q. What is Liberality?

A. It is a virtue, which weans our hearts from earthly things, and inclines us to share our goods freely, not with the rich and persons in easy circumstances, but with the poor. *Ps.* 40. 1; *S. Luke*, 11. 41; *Isa.* 58. 7.

Q. How is Prayer a remedy against Covetousness.

A. Inasmuch as grace, and the virtue of liberality are obtained from God by the means of fervent prayer. *S. Jam.* 1. 5, 6.

Q. Is it a good prayer to think of death?

A. It is a very good prayer, if we think seriously and often of it: death will put us in mind, that we must part with all earthly things. *We brought nothing into this world, and doubtless we can carry nothing out of it. Job* 1. 21; 1 *Tim.* 6. 7, 8.

OF LUXURY.

Q. WHAT is Luxury?

A. It is a desire of the sin of the flesh, an abominable sin, which ought not to be so much as named among Christians. *Eph.* 5. 3.

Q. When is it that a person is guilty of this odious sin?

A. We spoke of it at large, in explaining the

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mínuiżaḋ na reiṫreaḋ agur na naṁaḋ hAiṫne; ame riu, ní beag a ṗáḋ a noil, go mbíḋeaṁ cionntaċ ann, ní hé aṁáin, gaċ Uaiṫ do ní Neaċ an Ṫnúiṁ, áċt róṁ, an tan éirdeaṁ, feṁċaṫ nó ṁuaiuiżeaṁ dá ḃeiuṁ, maille ṗé Aiṫeaṁ nó Saṁaṁ, aiṫ Ní aiṫ bioḋ, do żluaiṫeaṁ Duine áiṫ Aon-ċoṁ do ċum an ṗeacaiḋ żṁáiueaṁail-ṗi.

C. Cneud í an tSubáilce ṗé gCloiteaṁ an Duṁ?

F. An ġeaṁṁuiżeaċt.

C. Cneud ir Ġeaṁṁuiżeaċt ann?

F. Gloiue Coiṁp agur Anma, Subáilce Aiṁżliże, do beiṫ Dia do Lúḋ na hUiruaiże, na hUiṁláċta agur na hUiṫiṁle.

DO'N ĊRAOS.

C. Cneud ir Craoṁ ann?

F. Foun míṁeaṁḋa bíḋ nó Díże.

C. Cá hUaiṫ ḋuiṫeaṁ Neaċ a gCraoṁ?

F. Aiṫ Dúṁ, an tan ṫeaṁ, nó ólaṁ ré ṁomaṁcaiḋ.

2. An tan do bíoṁ aiṅċíocraċ.

3. An tan do ċoṁaṁ a ḋuo bíḋ agur Díże Aṅṁóṁán óó, agur naċ biaḋ ré ráṁda gan Doża bíḋ agur Díże.

4. An tan do ní ṁomaṁcaiḋ bíḋ, nó Díże tiṁṅ é.

C. Cneud] an ġné do'n ċraoṁ ir meara agur ir miltiże?

F. Meiṫże.

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sixth and ninth commandments; wherefore it is sufficient to say now, that a person is guilty of it, not only when he commits the fact, but likewise, when he wilfully, with delight, or pleasure, hearkens to, looks upon, or thinks of, any thing whatsoever, which any way moves him to this detestable sin. *Job.* 31. 1; *Eph.* 5. 4, 5.

Q. By what virtue is Luxury overcome?

A. By Chastity. *Gal.* 5. 23, 24.

Q. What is Chastity?

A. It is a purity of body and mind, an angelic virtue, which God bestows upon people of prayer, upon the obedient and humble. 2 *Cor.* 7.1; *Wisd.* 8. 21; *S. Jam.* 4. 6.

OF GLUTTONY.

Q. WHAT is Gluttony?

A. It is an immoderate desire of either meat or drink.

Q. When does a person fall into Gluttony?

A. First, when he eats or drinks too much, *Ezech.* 16. 49

2. When he is greedy. *Gen.* 25. 33; *Eccli.* 37. 32.

3. When his meat and drink cost him too much, and that he will not be satisfied, without choice of meat or drink. *Num.* 11. 5; *Prov.* 21. 17.

4. When an excess of meat or drink makes him sick.

Q. Which is the worst and most destructive kind of Gluttony?

A. Drunkenness. *Prov.* 23. 22, 30, 31, 32.

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C. Cneud ir Weirge ann?

F. Olaćan ne a gCailleann Neaċ Aon-ċnó d'a ċeill, nó d'a ċeudfaidh.

C. An bfuil an Cnoc na feacaḃ no ċnom?

F. A tá; óir a deir an Sgiolaḋ Naoṁ, gur ab é a mbolaġ ir Dia do Lućt an ċnoir, agus gur mallaiġ Dia iad.

C. Cionnar do cloiteap an Cnoc?

F. Le Wearaṁḃaćt.

C. Cneud ir Wearaṁḃaćt ann?

F. Subailce do ċuireap Sgiap ne hAntoil ćum biḋ agur Oiġe agur fóir ne gaċ Aindiap oile.

DO'N TNÚĊ.

C. Cneud ir Tnúċ ann?

F. Doilġeap fa ṁaiṫ fogalta nó fgiolaḋalta na Coṁaptan, nó Lućtġaire fa na diogbail no fa na Leaćtnom.

C. Cneud ir Uḋḃap do'n Tnúċ?

F. An tUabap Aḋḃap ir líonṁaire dó; óir ir ume bíor Doilġeap onaind fa ṁaiṫ, nó Lućtġaire fa Leaćtnom na Coṁaptan, do bríġ go foilmid go laġdaġeann Waiṫ agur Aġ na Coṁaptan an Wear féin, agur go mendaiġeann a Donar agur a Wiodáġ é.

C. Cneud fán giaćtanaċ ḋúnn Fuaṫ móp do beiṫ aguinn air an bPeacaḋ-fo?

F. Do bríġ gur ab é, do ní coṁ-ċoṁnail fiuf na Deaṁnaiḃ nó dniolċriondaḋ, do bíor ag fín-fiuḃal ćum Uiṫcóide do déanaṁ ḋúnn-e; óir ir ionann leo agur a mbáp, an Duine do beiṫ ní ar rona agur ní ar feunṁaire iona iad féin.

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Q. What is Drunkenness?

A. It is to tipple or drink, so as to lose any share of our reason, or senses.

Q. Is Gluttony a grievous sin?

A. It is; for the Holy Ghost says, that the god of gluttons is their belly, and that they are accursed by God. *Phil.* 3. 19.

Q. How is Gluttony overcome?

A. By Temperance. 1 *Thes.* 5. 6, 7, 8.

Q. What is Temperance?

A. It is a virtue which bridles the immoderate desire of meat and drink, and likewise all other disorderly passions. *Rom.* 12. 3.

OF ENVY.

Q. WHAT is Envy?

A. It is a sadness or repining at the wordly or spiritual good of our neighbour, or a rejoicing at his damage or distress.

Q. Whence does Envy proceed?

A. It ordinarily proceeds from pride; for the reason why we are sorry for our neighbour's welfare, or rejoice at his misfortune, is, because we think that the welfare and good-luck of our neighbour lessen our own credit; and that his misery and misfortune increase it. *Gen.* 27 *c.* 41 *v.*, 37 *c.* 4 *v.*, &c.

Q. Why are we obliged to bear great hatred against this sin?

A. Because it is it that makes us resemble the devils or evil spirits, who continually go about to hurt us; for it is a kind of death to them, that man is more fortunate and happier than themselves. 1 *Pet.* 5. 8.

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C. Cneud ĵ an tSubailce ńé a gClaiteap an Tuíċ?

F. Seanc-ċomann nó Gnáð na Comanran.

C. Cneud ir Seanc-ċomann ann?

F. Maiṫ do deunaṁ aguṙ d'iannaiḋ do'n ċómanraiġ, muṙ bud ṁian linn Cáċ eile do deunaḋ duinn féin.

C. Cneud ĵ an tSubailce eile ne a gClaiteap an Dubailce ġnáiṁeaṁail-ṙi?

F. Né hUṁlaċt; óin gid be Duine bíoṙ uṁal, ní ġoilleann ain a ċomanra do beiṫ ní aṙ faiḋbe, ní aṙ foḋlumċa, aguṙ ní aṙ * meaṙaṁla iona é féin.

DO'N FEINN.

C. Cneud ir Feaṙg ann?

F. Gluaraċt ainṁeaṙaṁḋa nó † anlaṙanta an ċnoiḋe an Uġaiḋ na nDoine nó na ‡ Neiṫeann naċ dTaiṫniġeann rinn.

C. Naċ féidir Gluaraċt laṙanta do beiṫ gan peacaḋ?

F. Ir féidir, an tan gur ċum Maiṫeara do deunaṁ nó ċum Uile do ċoimeaṙg do ġlacaṙ Duine Feaṙg meaṙaṁḋa.

C. Cá hUain ir cóir an Laṙan meaṙaṁḋa-ro do ṫairbeanaḋ?

F. An tan bíoṙ Coṙuṁlaċt, go naċaḋ a Soċaṙ d'Aoin -neaċ; aċt ir cóir a beiṫ nó ċoimeudaċ, d'Eagla gur mó an tOile do déanṙaḋ iona an maiṫ.

C. Cneud iad na Loċta do geiṁteaṙ o'n breiṁg?

F. Fuaṫ, Naṁadur, Miorgur, Clapail, Diog-

* déġ-meaṙda. † ainiġide- ‡ Neiṫeaḋ.

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Q. By what virtue is Envy overcome?

A. By Charity, or the love of our neighbour.

Q. Wherein does this charity consist?

A. In doing and wishing good to our neighbour, as we should have others do to ourselves.

Q. By what other virtue is this odious vice overcome?

A. By Humility; for whosoever is humble, is not sorry that his neighbour is more rich, more learned, and more esteemed than himself.

OF ANGER.

Q. What is Anger?

A. It is an immoderate or violent motion of the heart, against such persons or things as displease us.

Q. May there not be a flashy motion without sin?

A. There may, when one falls into a moderate anger, in order to do good or hinder evil. *Ps.* 4. 5; *S. Jo.* 2. 15, 16, 17.

Q. When is it proper to show this moderate flash of anger?

A. When there is a likelihood that it may turn to the advantage of any one; but it is fit to be very wary, for fear it should do more hurt than good.

Q. Which are the vices that spring from Anger.

A. Hatred, spite or grudge, strife, revenge,

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altyr, Cvtac, * Saṅta, bazaiṙt, Ceannaiṙz, Marla, Caiṁeaḋ, Mallvzaḋ; bṙwzin, bralaḋ, Marḃaḋ agvr Dṁṁarḃaḋ; noc a tá zo léiṙ na bPeacaiḋe tṙoma a láṫaiṙ Dé.

C. Cṙeṁd Í an tSvḃailce ṙe zClaṙtean an ṫeaṙz?

F. Foizio.

C. Cṙeṁd ir Foizio ann?

F. Fvlanz beontac zac Evzcóṙa zac Cṙiaṫóizse, zac Aiṁneiṙe, zac bṙaiḋeaṙta, zac Saṫaiṙ agvr zac boctaiṁe aiṙ Son Dé aṁail do ṙiṁne Cṙiṙoṙd.

C. Cṙeṁd oile ir Leizior aiṙ an bṫeiṙz?

F. Zac vle Ní do bṙeaṫnvzaḋ agvr do ḋevnaṁ zo céillize, cevḋṙaḋac maille ṙé Svizḃ agvr ṙé Solar an ċṙeiḋiṁ; agvr Spáṙa Dé laṁaiḋ zo diṫċiollac évm ṙo do ḋevnaṁ.

DO'N LEIṘSE.

C. Cṙeṁd ir Leiṙze ann?

F. A tá Fallṙaċt agvr Spadantaċt do beiṙ oṙaiṁ † Znoċvze Dé do léizeann dinn, nó a nDevnaṁ zo mall, maiṁneaċtnac.

C. Ca hIlaiṙ bíoṙ Neac cloṁtac a bPeacaḋ na Leiṙze?

F. Aiṙ dTvṙ. An tan nac dTvzann ṙé Aiṁe ṁaiṫ d'a ṙíoṙ-znoċvzib ṙéiṁ.

2. An tan nac nGlacann Neac Saṫaṙ évm ‡ Feaṙa zac Neiṫe ir niaċtanac do zac Cṙiṙoṙdvḋe, nó beanaṙ d'a zaiṁm beaṫa, do beiṫ aize;

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* Collóio. † Seiṁbíṙ. ‡ Fir.

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fury, clamours or uproar, threats, mutiny, affronts, slander, cursing, quarrels, beating, manslaughter and murder; all which are grievous sins in the sight of God. *S. Mat.* 5. 22; *Gal.* 5. 20, 21; *Eph.* 4. 31.

Q. By what virtue is Anger overcome?

A. By Patience. *S. Luke,* 21. 19.

Q. What is Patience?

A. It is a wilful suffering of all injuries, hardships, miseries, troubles, labour and poverty, for God's sake, as Christ has done. *Eph.* 4. 32; 1 *S. Pet.* 2. 23.

Q. What other remedy is there against Anger?

A. To consider and do all things rationally and discreetly with the eyes and light of faith; and to beg earnestly the grace of God to do so. 2 *Cor.* 4. 17, 18; *S. Jam.* 1. 17.

OF SLOTH.

Q. WHAT is Sloth?

A. It is a laziness and slackness, which make us omit the service of God, or do it slowly and negligently.

Q. When is a person guilty of the sin of sloth?

A. First, when he does not take proper care of his own serious affairs. *Prov.* 6. 6, 7; 1 *Thess.* 4. 11.

2. When he does not take pains to know the things that every Christian is obliged to know, or that regard his calling; or when he

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nó an tan nac gCuineann a nGnóṁ na dTaiṁbe an tEolas a tá aige.

3. An tan eiteigeas fé an galam ċum an goil Dia ait, agus a fíor fó aige.

4. An tan bíos * tabairt do Dhiomdaineas, d'fallraċt nó do ċollad fada.

5. An tan do ċaiteas fé a Aimsir lé Neiṫiḃ gan Sum gan Tabaċt, mar a tá Cruitiugeaċt, Comnaḋ gan Taiṁbe agus imirt.

6. An tan bíos Neaċ fasiḃleaċ a † nGnoċuigiḃ Dé, agus nac nDeunann Dúṫraċt ċum bruiḋe do bheiṫ ait a Loċtaiḃ, nó ċum dul ait Aġaiḋ anṁa Subáilciḃ.

C. An Peacaḋ mór an Leiṫge?

F. Is Peacaḋ í ċuilleas Teine Jfrinn, mar a deir an Slánugṫeoir.

C. Cneud í an tSubáilce né a gClaideas an Leiṫge?

F. Né Caṫ-dúṫraċt.

C. Cneud is Caṫ-dúṫraċt ann?

F. Díteiḋoll diaġa agus ‡ Spionnal cuaiḃeaċ eimeiḋoll ġnoċuigċe Dé, agus gaċ Gnoċuigṫe beanar d'an nGaiṁ agus d'an nDualgar.

C. Cionnar aiṫneoċam, go bfuil an tSubáilce fi agunn?

F. Ní bfuil Comairle ait bioċ is feárr iona an nDualgar do ċoimlionaḋ go hEarnuiḋ, foillsiġ.

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* tuġta. † Seanḃís. ‡ Cúram.

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acts not according to his knowledge, nor reaps any profit from it. 1 *Cor.* 14. 38. *Rom.* 1. 21, &c.

3. When he refuses to embrace the calling which God calls him to, and whereof he is conscious. *Prov.* 1. 24; *Jer.* 9. 6.

4. When he is given to idleness, laziness, or long sleeping. *Prov.* 6. 9, 10.

5. When he spends his time in insignificant and frivolous affairs, such as visiting, unprofitable discourses and play. *Gal.* 6. 10; 1 *Tim.* 5. 13.

6. When he neglects the service of God, and uses no diligence to overcome his failings, or to advance in virtue. *S. Mat.* 25, 1, 2, &c.; *Heb.* 6. 11, 12.

Q. Is Sloth a great sin?

A. It is a sin which deserves hell-fire; as our Saviour says. *S. Mat.* 25. 24, 25, &c.

Q. By what virtue is Sloth overcome?

A. By Devotion.

Q. What is Devotion?

A. It is a godly endeavour and pious zeal for the service of God, and for every other business that regards our calling and duty. *S. Mark,* 13. 33; *S. Luke,* 13, 24.

Q. How shall we know that we have this virtue?

A. There is no better sign of it than to fulfil our duty readily and cheerfully. 1 *Par.* 28. 9; 2 *Cor.* 9. 7; *Phil.* 2. 14.

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AN 13. LÉIGIONN.

Do na Peacaidib bíor an Aigid an Spioraid Naoimh.

C. Cá méid Peacad an Aigid an Spioraid Naoimh?

F. A ré; Aill dTúr Eudóchar Slaindte. 2. Andóchar ar Trócaire Dé. 3. Cur an Aigid na Fírinne ar a Nioct. 4. Iomchuir fa maith frioradalta dune oile. 5. Calcad ailt Staid Peacaid. 6. Neamh-aithrighe * fa deoigh.

C. Cred ir Eudóchar ann?

F. A tá Wiomnighin ar Trócaire agur ar Cruinacht Dé, agur fóir ar Slaighéacht JOSA CRIOSD; aimsi agur nad mbéidir neartmar go leor, ré an slánughad.

C. Cred ir Andóchar ann?

F. Wnighin leath ar Trócaire Dé, aimsi agur go flaitheochad ré finn gan deagh-oibrigh, nó gan beith ailt bid ag na hAitéanta do choimhed; mar a tá ag an Dream do mhéarar go flaitheochar iad ré Creideamh amhail, gan Deagh-oibreachaib.

C. Cred é fin, cur an Aigid na Fírinne ar a Nioct?

F. † Tagra go dalba an Aigid Aon-ailt Creidimh go bfior dúnn; nó Slighe an Tighearna do chur ailt Anáilid ré Saoibhiallaib agur ré hiarraidib; mar do níd an Dionn do éagarsar do na hAindbhioranaib, go dTugaid na Catoilighe an Mod agur an Onóir a dligheann do Dhia amhail, d'Iomaighib, do Naomaib agur d'Ainglib;

* déigheanach. † Aighear ceann-creidimh.

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THE THIRTEENTH LESSON.

The Sins against the Holy Ghost.

Q. How many are the sins against the Holy Ghost?

A. Six; first, Despair of Salvation. 2. Presumption of God's Mercy. 3. To resist the known truth. 4. Envy at another's spiritual good. 5. Obstinacy in sin. 6. Final Impenitence.

Q. What is Despair of Salvation?

A. It is a distrust in the mercies and power of God, as also in the merits of JESUS CHRIST, as if they were not of force enough to save us. *Gen.* 4. 13; *S. Mat.* 27. 4, 5.

Q. What is Presumption of God's Mercy?

A. A foolish confidence in the mercy of God, as if he should save us without a good life, or without any care to keep the commandments: such as they have, who pretend to be saved by faith only, without good works. *S. Jam.* 2. 14, 17, 18, &c.

Q. What is it to resist the known truth?

A. To argue obstinately against any known point of faith; or to pervert the way of our Lord by false constructions and lies; as those do, who teach the ignorant people, that Catholics give to Images, Saints, and Angels the honour which is due to God alone; or that the Pope, for money, gives us leave to commit what sins

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nó go dTugann an Papa, agus Aingiod, Cead dúnn, gach Peacadh, is áill linn, do dénamh: gid a tá hSáinríor aca nach féidir bheith agus bíth, is mó iona an tiomlán díob-so, do éimeadh.

C. Cneud éigean tú ré * hIomdúil fá mhaith rsiobadalta Dhuine oile?

F. Doilgeas agus bród fá Neach oile dul agus Aghaidh antna Sibáilcib; mar is gnáthach ré gach Dream díor ag fondúnadh agus agus na mbraidheadh fá liacht Cliorgadh, Uimhigh, Saoire, Déirc agus Naomh-gnáth oile da bfuil san Eaglus.

C. Cneud éiallaigeas Calcadh a bPeacadh?

F. Comhnuige agus Cinadhgadh go toiltean ach is an Olc, ag rioch ó peacadh go Peacadh tar éis Teagaisg agus Comhairle go leor d'fágail.

C. Cneud is Neamhaidhrige fá deoigh ann?

F. Bar gan Foighidin nó fíor-aidhrige ann an bPeacadhaibh.

C. Cneud fá nDeirtean, nach maitean éoidhe na Peacadhe an Aghaidh an Spionaid Naomh ann fa tSaogal-fa ná ann fa tSaogal oile.

F. Do bhíg gur nó deacain Maitheadhus d'fágail iontu; óir is nó annadh do nídh Cach Aidhrige fírinneach iontu.

C. Is féidir mar sin dé Dia agus sur an Eaglus a maitheadh, ma nímid Aidhrige fírinneach.

F. Is, féidir gan Amharus, an tiomlán, leis a mbig do'n Neamhaidhrige fá deoigh.

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* Tuirt, Fonnad.

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we please: although they full well know, that all these are as great falsehoods as can be invented.

Q. What is Envy of another man's Spiritual Good?

A. A sadness or repining at another's advancing in virtue; as it is usual with all those who scoff and are troubled at the frequent fasts, prayers, feasts, alms-deeds and other pious practices of the Church. *Gen.* 4. 3, 4, 5, &c.; 1 *S. Jo.* 3. 12; 3 *S. Jo.* 10.

Q. What is Obstinacy in Sin?

A. A wilful persisting in wickedness, and running on from sin to sin, after sufficient instruction and admonition. *Heb.* 10. 26; 2 *S. Pet.* 2. 21.

Q. What is Final Impenitence?

A. To die without confession or contrition for our sins. *Acts*, 7. 51.

Q. Why is it said, that the sins against the Holy Ghost shall never be forgiven, either in this world or in the world to come?

A. Because it is very difficult to obtain the forgiveness of them; for men very seldom do true penance for them.

Q. God and the Church then can forgive them, if we truly repent?

A. Yes, without doubt; all, except Final Impenitence. 1 *S. Jo.* 1. 9.

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AN 14. LÉJSJONN.

Do na Peacaidib éigean air Dia ag iarraidh Disgaltais.

C. Cá méid Peacad éigean air Dhia ag iarraidh Disgaltais?

F. Ceithre Peacaide.

C. Cneud é an ceud peacad?

F. Dímhaitheadh toilteanach.

C. Cneud é an dara Peacad?

F. Peacad Sodoim; eadon, Dinnis adhradhmhan, mhisneadhmha na Colna.

C. Cneudé an treas Peacad?

F. Doilire na mbocht; eadon, Leatthrom nó Eagcóir do dhenamh air baintreabhachaibh, air Dhilleachtaibh, nó air imchathanaibh.

C. Cneud é an ceathramhadh Peacad?

F. A dTrasgradal do chongbail ó Lucht Oibre.

C. Nach féidir do Neach a beith manndhaireach agus cloiteach a bPeacadh Dhuine oile?

F. Is féidir gan Amhainn; óir is cinnte go bPeachuigeann gach Duine, do chomhairligear, iarrtar, antuigear, molar nó do beir Cead an Peacad do dhenamh. Peachuigthóir an Té bhordhuigear Neach eile chum Ullc; do chuidigear a déanamh; do cheangal é, nó nach dToirmisgeann é, an tan a tá sé air a Láimh agus d'fhiachaibh air a chorp.

C. Cneud is cóir dhuinn do dhenamh chum na bPeacaideadh adhradhmhara air an labhramar, agus gach Peacad mailbhe oile, do seachnadh?

F. Is cóir Cloisdeadh nó Siocair an Pheacaidh do seachnadh; na Sacramuinte do tabhairt, agus na Subhailcidhe-sin a tá contrairdhe dóibh do lean-

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THE FOURTEENTH LESSON.

The Sins which cry to Heaven for Vengeance.

Q. How many sins are there that cry to heaven for vengeance?

A. Four.

Q. Which is the first?

A. Wilful Murder.

Q. What is the second?

A. Sodomy, that is, a horrible and unnatural sin of the flesh. *Gen.* 19. 13.

Q. What is the third?

A. Oppression of the poor, which is a cruel or unjust dealing with widows, orphans, or inferiors. *Exod.* 22. 22; *Isa.* 10. 1, 2.

Q. What is the fourth?

A. To defraud workmen of their wages. *S. Jam.* 5. 4.

Q. May not one make himself partaker in, and guilty of, the sin of another?

A. He may, certainly; for every body undoubtedly sinneth, who counsels, commands, consents to, commends or gives permission to commit sin; he also sinneth by provoking another to evil, by assisting him to do it, by defending the fact, or by not hindering it when he may and ought to prevent it. *Rom.* 1. 32.

Q. What ought we to do, in order to shun the abominable sins we spoke of, and all other mortal ones?

A. We ought to shun the occasions of sin; to frequent the Sacraments, and to pursue the virtues that are contrary to them; to wit, Hu-

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ṁwn, Jodón, Uṁlacṫ, Féile, Seanmṁuṫeacṫ, Spaḋ, Mearaṁḋacṫ, Foiṫid, agus Cion-dúṫaċt no Cnáḃaḋ.

C. Cneud eile do ní tú, ċum naċ dTuitfeá a bPeacaḋ?

F. Do beiṁim fa deara go bfaiceann Dia mé; fmuaineaṁim fóf ain Pháid an Slánuiṫeora JOSA CRÍOSD, agus ain ċeiṫre Criocaiḃ déiṫeanaċ an Dúne.

AN 15. LÉJSJONN.

Do ċeiṫre Criocaiḃ déiṫeanaċ an Dúne.

C. Cneud ir ceiṫre Criocha déiṫeanaċ ann?

F. bád, bneiṫeaṁnas, Jfrionn agus Flaiṫior.

C. Cionnas ir cóir dúnn fmuaineaḋ ain an mbád?

F. Jr cóir dúnn, Ain, dTúid a fmuaineaḋ agus a ċneideaṁ go dainglon, gur ab éiglon dúnn go cinnte bád d'fáġail.

2. Go bfuil an Uain, an Aifc, agus an Mod ain a bfuġeam bád neiṁċinnte.

3. Go nAiṫniġeann Dia dínn a beiṫ uilaṁ, agus ain an gCoiṁeud a gCoṁnuġe; agus go nDeanḃann dúnn go dTiucfaiḋ an bád, gan fíor agus gan mórán Moille, ain an Duine díṫ-ċéillige do ċoḋlad agus do ċoṁnuġear ir an bPeacaḋ.

4. Naċ bfuġeam bád aċt Aon-uain aṁain.

5. Gur nó coṁuil, go bfuġeam bád aṁail do ċaiṫfeam an mbeaṫa; ma ċaiṫeamuid J ain Staid na nGnáṫ, go bfuġeam bád, do réir Canóraṁlaċta, ain Staid na nGnáṫ; nó már

mility, Liberality, Chastity, Charity, Temperance, Patience, and Devotion or Piety.

Q. What else do you do, that you may not fall into sin?

A. I consider that God beholds me: I likewise meditate on the Passion of our Saviour Jesus Christ, and on the *four last things. Gen.* 17. 1; *Eccli.* 7. 40; *Heb.* 12. 2, 3, 4, *&c.*

THE FIFTEENTH LESSON.

Of the Four Last Things.

Q. WHAT are the Four Last Things?

A. Death, Judgment, Hell and Heaven.

Q. How ought we to think on Death?

A. We ought first, to think and believe firmly, that we must certainly die. *Heb.* 9. 27.

2. That the hour, the place, and the manner of our death is uncertain. *S. Mat,* 25. 13; *S. Mark,* 13. 35.

3. That God commands us to be prepared and always on our guard; and assures us, that death will, without much delay, surprise those foolish people who sleep and dwell in sin. *Eccli.* 9. 12; *S. Mat.* 24. 44, *&c*; *S. Mark,* 13. 13, *&c*; 1 *Thess.* 5. 3; *Apoc.* 3. 3.

4. That we shall die but once. *Heb.* 9. 27.

5. That it is most likely we shall die as we shall have lived; if we spend our life in the state of grace, we shall, according to all appearance, die in the state of grace; or, if we pass our

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ain Staid an Peacaid do caiteam ain mbeata, go brúgeam bar, do péin Lanbanamla, ran bPeacad.

6. Gur ain Uain an bair a ta brieid nó *Caill na Gloire agur Aoibnir fíorurde flaiteir Dé.

C. Cionnar ir cóir dúnn rmuainead ain an mbrieiteamnar?

F. Ir cóir dúnn a rmuainead agur a cneideamh go dainglon, ain dTúr, go mbéarcan brieiteamnar fá leit oiaidn ain Uain an mbair, agur brieiteamnar coitcionn ain deimead an tSaogail.

2. Go mbéarcan brieiteamnar ain gach Smuainead, ain gach briathar, ain gach Gníom agur ain gach Faillige da nDeanamar ó thainig Crall † cugainn.

3. Nach féidir gairm thar air do dernamh ain theachtar don dá brieiteamnar.

4. Gur ab é Oligead Dé, beatha agur briathra an Slanugheora JOSA CRIOSD ir Riagail d'an mbrieiteamnar-ro.

5. Go gCruthigear a nGníom é ain a mball, gan Thuaige gan Thócaire do thairbeanad dúnn.

6. Go mbiaid na Pianta agur an Tuath Sathain ómdeochar ar mbrieiteamh dúnn, dochíochnuighe.

C. Cionnar ir cóir dúnn Iffrionn do thabairt fá deara?

F. Ir cóir dúnn a rmuainead, agur a cneideamh go dainglon, ain dTúr, nach bfaicfid an Drong damanta Gnúr Dé go brát.

2. Go mbiaid dá lorgad agur dá gCeasad

* Caillearnain. † Dúnn.

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life in the state of sin, we shall, in all likelihood, die in the state of sin. *Prov.* 1. 24, *&c*; *Eccli.* 41. 1. *&c.* *Rom.* 2. 5, 6, 7, 8.

6. That the gaining or losing of the glory and everlasting bliss of the kingdom of God, depends on the hour of death. *Eccle.* 3 *c.* 3 *v.*, 9 *c.* 10 *v.*

Q. How ought we to think of Judgment?

A. We ought to consider and believe firmly, first, that we shall undergo a particular judgment at the hour of death, and a general judgment at the end of the world. *Heb.* 9. 27; *Apoc.* 14. 13.

2. That all our thoughts, words, actions, and omissions, since we came to the use of reason, shall be judged. *S. Mat.* 12. 36.

3. That there can be no appeal from, nor revoking of, either judgment. *S. Mat.* 25. 46.

4. That the law of God, the life and words of our Saviour JESUS CHRIST, are the rule of our judgment. *Rom.* 2. 16.

5. That it will be put in execution upon the spot, without showing us either pity or mercy. *Heb.* 10. 31.

6. That the punishment and reward appointed for us by our judge, shall be everlasting. *S. Mat.* 25. 46.

Q. How are we to consider on Hell?

A. We ought to think, and firmly believe, first, that the damned shall never see the face of God. *Ps.* 48. 12.

2. That they shall burn and be tortured, both

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eidir Chorp agus Anam ann fead na Sion-nuideacta.

3. Do bfuileongaid gach Olc, agus gach Ainneirt ann an féidir fmuaineadh, gan * fortacht na Svaidheap ann bfé.

4. Do mbiaid Cuimh an † éagmais dá gCreidim agus dá nerbadh an fead biar Dia na Dhia.

C. Cionnas ir cóir dúinn deanamh ann flaitheas Dé?

F. Ir cóir fmuaineadh do mhuic, ann dTúr, nach bfuileongaid an Drong beannuighte Olc ann bioth, do thabh Anma na Coirp.

2. Do mbiaid lionta do gach nle mhaith.

3. Do bfaicfid Dia Aghaidh ann Aghaidh, IOSA CRIOSD, Mhic Dé agus na Naomh nle.

4. Do mbiaid a gCoirp no ghlórmhar, doimhalbha, claite, cumasach, foillteach.

5. Do mbiaid ann Aoibheas agus a Sean fiorumhe, gan bagal na Eagla a ‡ gCailleadh: ann Aon-focal, "nach bfacaid Súil, nach gCualaid "Cluas, agus nach an fmuain Chuidhe an Dhne "na Neithe d'ullmhaigh Dia do'n Dreimh ghrádh-"mheas é."

Conadh na mbeathaidhe-so.

1. A hEaglaisa, tabair Gnára dáin fmuaineadh go tairbheach gach nle la, Maidin agus Trathnóna, ann na ceithe Criocaib déighionacha-so. 2. Tabair dáin thé do Mhór thócaire, a

* Sólar. † Chomhlair. ‡ gCailleamhuin.

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in body and soul, during eternity. *Is.* 33. 14; *Apoc.* 20. 10.

3. That they shall suffer all the evil, and all the misery, that can be thought of, without any comfort or rest. *Revel.* 20. 10.

4. That the worm of their conscience shall be gnawing and tearing them, whilst God is God. *S. Mark*, 9. 43, 45.

Q. How ought we to think on the kingdom of Heaven?

A. We ought to think often, first, that the blessed shall suffer no kind of evil, in regard of either body or soul. *Apoc.* 7. 16, *&c.*

2. That they shall abound with all good things. *Ps.* 35. 9.

3. That they shall see God face to face; Jesus Christ, the Virgin Mary, and all the saints. 1 *Cor.* 13. 12; *Heb.* 12. 23, 28.

4. That their bodies shall be glorious, immortal, active, vigorous, and bright. 1 *Cor.* 15. 42, *&c.*

5. That they shall possess everlasting joy and happiness, without any danger or apprehension of ever losing them: in a word, that *the eye hath not seen, nor the ear heard; nor hath it entered into the heart of man what things God hath prepared for those who love him.* *S. Jo.* 16. 22; 1 *Cor.* 2. 9.

The Fruit of these Considerations.

1. First, O Lord, give me the grace to think with benefit every day, morning and evening, on these Four Last Things. 2. Grant me, through thy great mercy, to be prepared to die in the

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beiṫ ollaṁ ċum baiṙ d'fáġail ain Staid na nGnáṫ 3. Tainġead Aiṫniġe do ḋeunaṁ ain Soṁ mo ṗeacaḋ ran tSaġal-ro, ċum do Chṙuaiḋ-bṙeiṫeaṁnaiṙ do ṗeaċnaḋ, agus ċum nac bTeiṫgiḋe ṙiaṙ go hIfṙionn mé. 4. Cloṁ-ṁaṫbfaiḋ mé m'Aiṁṁianta agus do ḋeunaḋ Diṫċioll ain mo beaṫa do ċaiṫeaṁ go naṁṫa ċum go mfiṙ mé, tṙé Ṫṙaiġeaċt JOSA CRIOSD, Soṁaṙ agus Seun d'fáġail a bfṙaiṫeaṁnaṙ Dé, go Saġal na Saġal.

AN 16. LÉIGIONN.

Do na Srḃailciġiḃ Cṙiosḋaṁla agus do na Deaġoiḃṙiḃ.

C. Cṙeud iṙ Srḃailce Chṙiosḋaṁuil ann?

F. A tá Cṙuṁaṙ agus Earguḋeaċt do ġeiḃmid, tṙé ġṁáṙa Dé, ċum na nDeaġ-Oiḃneaċaḋ, agus gaċ Sgiosa biaṙ taiṫneaṁaċ a Laṫaiṙ Dé, do ḋeunaṁ go roiḃiṙ.

C. Cá méid Srḃailce ḋiaġa ann?

F. A tṙí, Cṙeideaṁ, Doċċaṙ agus Gnáḋ.

C. Cṙeud iṙ Cṙeideaṁ ann?

F. Do labṙamaṙ ain ċeana; agus laiḃeoṙaṁ ain an Doċċaṙ iṙ an gCeaṫṙaṁaḋ Naṁ.

C. Cṙeud iṙ gnáḋ nó Caṫuṙnaċt ann?

F. A tá Srḃailce do ġeiḃmid d'n Spioṙaḋ Naṁ, agus do beiṙ ḋúnn Dia do ġnáḋuġaḋ ōṙ Cioṁn gaċ nle Neiṫe, maṙ ġeall ain féin; agus fóṙ an gCoṁanṙa maṙ ṙinn féin, ain Soṁ Dé.

C. An bṙuil d'fiaċaiḃ oṁaiṁ an tSrḃailce-ṙi do beiṫ aguinn?

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state of Grace. 3. I shall endeavour to do penance for my sins in this life, in order to escape thy severe judgment, and that I may not be cast down into hell. 4. I shall mortify my inordinate passions, and strive to spend my life holily, to the end I may, through the merits of JESUS CHRIST, be worthy of enjoying the bliss and happiness of the kingdom of God, for ever and ever.

THE SIXTEENTH LESSON.

Of the Christian Virtues, and Good Works.

Q. WHAT is a Christian Virtue?

A. It is a power and facility which we acquire by the grace of God, to do good works and whatever is agreeable in the sight of God, with cheerfulness.

Q. How many theological or divine virtues are there?

A. Three; Faith, Hope, and Charity. 1 *Cor.* 13. 13.

Q. What is Faith?

A. We have already spoken of it; and shall speak of Hope in the fourth part.

Q. What is Charity?

A. It is a virtue we receive from the Holy Ghost, which makes us love God above all things, for his own sake; and likewise our neighbour as ourselves, for God's sake.

Q. Are we bound to have this virtue?

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F. A tá so cionnte; óir ní féidir Aoin-neac do flaiṫeas gan J.

C. Cionnas aiṫneocam so nDiaḋuigeamuid Dia ór Cionn gac ole Neiṫe?

F. Ní furail Comaiṫe air bit ir feann iona ar gComaiṫe do ṫiaḋuigaḋ man rinn féin; óir ir breugac a ráḋ, so nDiaḋuigeamuid Dia, an tan nac nDiaḋuigeamuid ar gComaiṫe.

C. Cionnas fóir aiṫneocam, so furail Diaḋ agus air Dhia, agus air an gComaiṫeas?

F. Aiṫneocam é air an nDeagoibriḃ; óir man aiṫniṫean an Cruinn air a ṫoiḋ, man an gCeudna, aiṫneocan an Deagóruide air a Uiriam do'n Eaglus, agus air a déagoibreacaiḃ.

C. Cá méid Cneuil Deagoibre ann?

F. A trí so * fundaḋac, eaḋón, Troiscaḋ, Déirc agus Uiriaig.

C. Cneud do na Deagoibreacaiḃ-ri ré gCruciugeamuid, so nDiaḋuigeamuid ar gComaiṫe?

F. Nir an Déirc, eaḋon, ré hOibriḃ na Tróicaire.

C. Cá méid Obair ṫróicaireac nó Cneuil Déirce ann?

F. A ceaṫair deug, eaḋon, feaṫ nOibre corporḋa, agus feaṫ nOibre spioradalta.

C. Abair Oibre corporḋa na Tróicaire?

F. 1. Air dTús, biaḋ do ṫabairt do'n Ocrac. 2. Deoc do'n † iostac. 3. Eudac do'n Nocd. 4. ‡ Aoideaṫ do'n § Choigiliugeaḋ. 5. Cruiṫe ag Carlanaiḃ. 6. Cruiṫe ag briaiġoiḃ, agus a breugiaḋ. 7. na Mairḃ d'aḋlacaḋ.

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* Spiorapalca. † Tairṫeam. ‡ Lóiṫeóin. § Deoruiġ.

A. Yes, most certainly: for no one can be saved without it. 1 *Cor.* 13. 1, 2, *&c.*

Q. How shall we know that we have the love of God above all things?

A. There is no better sign of it, than to love our neighbour as ourselves; for it is false to say that we love God, when we love not our neighbour. 1 *S. Jo.* 4. 20.

Q. How yet shall we know, that we love God and our neighbour?

A. We shall know it by our good works: for as the tree is known by its fruit, so shall the righteous man be known by his obedience to the Church, and by his good works. *S. Mat.* 7. 16, *&c.*

Q. How many kinds of good works are there?

A. There are three principal ones; to wit, Fasting, Alms-Deeds, and Prayer.

Q. By which of these good works do we prove that we love our neighbour?

A. By Alms-Deeds; that is, by the works of mercy.

Q. How many kinds of Alms-Deeds, or works of mercy are there?

A. Fourteen; to wit, seven Corporal Works, and seven Spiritual.

Q. Say the Seven Corporal Works of Mercy?

A. 1. To feed the hungry. 2. To give drink to the thirsty, 3. To clothe the naked. 4. To harbour the harbourless. 5. To visit the sick. 6. To visit and relieve the imprisoned. 7. To bury the dead. *S. Mat.* 25 *c.* 35, 36 *v.*, 26 *c.* 10 *v.*

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C. Abair Oibreacha fhfhonadalta na Tho-caithe.

F. 1. An tAindhfhiosach do theagasg. 2. An Peacach do fhneasadh. 3. Comhairle tabairt do'n Te a ta na Niachtanar. 4. Ertscoir d'fhollasg go foighidheach. 5. Gach Olc da nDeintear dhfhuin do mhaitheadh. 6. Solar nó Weirtheach tabairt do Urcit an Dobhroin. 7. Gnothe air beodhaibh agus air mharbhadh, agus air Urcit ar nInghneama.

C. Ca hUair ir mó Uraigheacht Oibre na Thocaithe?

F. An tan nitheann I air Son Dé da rinnadh, agus do'n Te ir mó Niachtanar.

C. Cneud é an tOlc ir coir dhfhuin do mhaitheadh?

F. Gach uile Olc agus Ertscoir, da mheud, agus da mhonca iad.

C. Cneud é ir Urach d'Oibridh na Thocaithe?

F. Thocaithe ó Dhia anfa tSaoghal-ro, agus Riogacht Neimhe anfa tSaoghal eile.

C. Cneud ir Cinneamhain do'n Dhoinne bhior Chradh-chroidheach ré bocthadh?

F. Deimhnighe Dia, go gCinntear bneitheamhnas gan Thocaithe, agus Teine fhiorfhuidhe Ifrinn do'n Whuntir, nach nDéanann Thocaithe air dhaoinibh leathromacha.

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Q. Say the Spiritua

A. 1. To instruct t
monish the sinner. 3
doubtful. 4. To suffe
To forgive offences. 6
the afflicted. 7. To pr
dead, and for our per
Gal. 6. 1; *Job,* 29.
2 *Cor.* 1. 4; *S. Mat.*

Q. When is it that
meritorious?

A. When it is really
applied to the person t
it.

Q. What are the
give?

A. All offences and
so great and so many.

Q. What is the re
mercy?

A. Mercy from God
dom of heaven in the
35.

Q. What shall be t
hard-hearted to the po

A. God affirms, that
and the everlasting fi
those who show no me
S. Mat. 25. 41.

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AN 17. LÉJSJONN.

Do na Srbailcijb * brnadvraca.

C. Ca méid Srbailce brnadvrac ann?
F. Ceitre Srbailcide; eadon, † Sliocar, Ceart, Neart agus Wearandacht.
C. Cred fá dTuitean Srbailcide brnadvraca ortha?
F. Do brisg gus ab lad is Tolbneaca, bru, agus, mar a déantoi, ‡ Uaitnige do mónan Srbailceab oile.
C. Cred is Sliocar ann?
F. Srbailce do chuear fiun all ar gCoimhed, chum nach mealfuige fiun féin, agus nach mealfamoit Cáca oile; agus chum gach Neite do devnamh ann a Am féin mar is § cube.

C. Cred is Ceart ann?
F. Srbailce do beit onúnn a Chud féir do tabairt do gach on.
C. Cred is Neart ann?
F. Srbailce do beit Weisneach dunn chum gach Docais, gach Truaire, agus chum bais féin d'furlang all Son ar gCreidimh agus gnochuige Dé.

C. Cred is Wearandacht ann?
F. Srbailce tré gCuimhne Sruan né ar nAimhsanaib?

C. Cred lad na Srbailcide oile, is mó lasnar ar Slanuigteoir onunn do leanúint?
F. Uimirle, Foigid, Ceannsacht, Seanmuigeacht, agus Aisneacar.

* Caindionalta. † Crisonnacht. ‡ Tuirlide. ‡ cóir.

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THE SEVENTEENTH LESSON.

Of the Cardinal Virtues.

Q. How many Cardinal Virtues are there?

A. Four: Prudence, Justice, Fortitude, and Temperance.

Q. Why are they called Cardinal Virtues?

A. Because they are the hinges, as it were, or the fountains, of many other virtues.

Q. What is Prudence?

A. It is a virtue which makes us wary that we ourselves be not deceived, nor deceive others; and that we do all things in their proper time and manner. *Prov.* 15 *c.* 21 *v.*, 16 *c.* 16 *v.*; *Eccli.* 3. 32; *S. Mat.* 10. 16.

Q. What is Justice?

A. A virtue which makes us render his due to every one.

Q. What is Fortitude?

A. A virtue which gives us courage to endure all hardships, dangers, and death itself, for our faith and the service of God. *Prov.* 28. 1; *S. Mark*, 10. 28.

Q. What is Temperance?

A. A virtue whereby we bridle our inordinate desires. *Eccli.* 37. 34; 1 *Thess.* 5. 21; 1 *S. Pet.* 2. 11.

Q. What are the other virtues which our Saviour chiefly requires of us to pursue?

A. Humility, Patience, Meekness, Chastity, and Vigilance. *S. Mark*, 13, 33, 34, 35, 37; *S. Mat.* 11. 24; *S. Luke*, 21. 19; *S. Mat.* 5. 28.

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AN 18. LÉIGIONN.

Do na hOíċt mbeannaċaiḋiḃ.

C. Cneud da nGoillean tʼé na hOíċt mbeannaċaḋa?

F. Do na hOíċt mbeannaċtaiḃ, do beiṫ Criosd do Lúċt na Subailceaḋ, agus na nDeaġoilbneaċaḋ.

C. Ubaill iad mar a táid síos ir an tSoiscel?

F. 1. "Is beannuiġte na boiċt a Spiorad, oir "is leo Rioġaċt Neimhe.

2. "Is beannuiġte na Doine ceannsuiġte; oir "biaiḋ Seilb na Talmhan aca.

3. "Is beannuiġte an Dream do ní Dobrón; "oir sásuiġeaḋ Sólas oiġċa.

4. "Is beannuiġte an Dream ail a bfuil "Ocras agus Tart na Córa; oir sáiseoċar "iad.

5. "Is beannuiġte Lúċt na Trócaire, oir do "ġeobaiḋ siad Trócaire.

6. "Is beannuiġte Lúċt an Chroiḋe ġlain; "oir do ċíseiḋ siad Dia.

7. "Is beannuiġte Lúċt deunta na Sioċċana; "oir goirfiḋear Clann Dé díoḃ.

8. "Is beannuiġte an Dream ṡuiligeas in"ġneim ail Son na Córa; oir is leo Rioġaċt "Neimhe."

C. Cia hIad na boiċt a Spiorad?

F. Na mínuiġil a tá súsoral a gCroiḋe, agus naċ bfuil ceangailte do Neiṫiḃ saoġalta.

C. Cia hIad an Dream ċeannsuiġe?

F. Na Doine ṡuiligeas Maria agus Eugcóir go foiġideaċ, agus d'ár Lúaċ Soċaiṁ Talaiṁ na mbeoḋ, eaḋon, Rioġaċt Neimhe.

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THE EIGHTEENT

Of the Eight B

Q. What do you cal
tudes?

A. The eight blessings
to the virtuous, and to su
works.

Q. Say them, as they
Gospel.

A. 1. *Blessed are the poo*
is the kingdom of heaven.

2. *Blessed are the meek;*
sess the land.

3. *Blessed are they that m*
be comforted.

4. *Blessed are they tha*
after justice; for they shall

5. *Blessed are the merc*
obtain mercy.

6. *Blessed are the clean*
shall see God.

7. *Blessed are the peac*
shall be called the children

8. *Blessed are they that*
justice sake; for theirs is
S. Mat. 5. 3. &c.

Q. Who are the *poor in*

A. Those that are huml
tied to earthly things.

Q. Who are the *meek?*

A. Those who patiently
injustice; and whose rewa
living, that is, the kingdom

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C. Cia hIad an Drong dobronach?

F. An mantuin do comhear go gevir a bPeacaibe féin, agus Peacaibe Chaich oile; agus do gevbar, da brigh-rin, Aoibneas * dolabarta ain Neamh.

C. Cia ain a mbionn Ocras agus Tart na Cóna?

F. Ain an Dream, ain a bfuil Fonn mór dul ain an Aghaidh go laechéamhail ir na Svbailcighidh.

C. Cionnas a fairgeocar iad?

F. Ré hIomadamhlacht faidhbrin agus Aoibnis flaithis Dé.

C. Cia dá nGoirmeann tír Lucht na Trócaire?

F. Do na Daoinib do bein maithéamhnas d'a gComhairgin, do bíos déirceach, cruaghantach ré Lucht leathroim; agus d'ar Luach Saothair Maithéamhnas agus Trócaire ó Dhia.

C. Cia hIad Lucht an chroidhe ghloin?

F. An mantuin gan † gaimh, gan Uiscóidh, ag nach bfuil Croidhe truaga do peacadh ain bith; agus da bhrigh rin, do chíreas agus do feilbeocar Dia go ríomhtha.

C. Cia hIad Lucht déunta na Sióchána?

F. Na Daoine do rinaithreas a nAinmhianta comhnaidh rin go mbíd a Síochain ré Dia, rin an gComhairgin, agus leo féin; agus do ní Diéigioll ain síochain do dénamh idir Chaé oile; agus da nGoirtéar, mar rin, Clann Dé agus Comoighthe Chríosd ain Neamh.

C. Cia hIad rin fuilngeas Inghreim ain Son an Cheirt?

F. An Dream ain a gCuirtéar Dibirt, nó bruitheadh fá an gCneidbeamh ‡ fíre do cornadh, nó fá na Svbailceadh do leanmhain; nó a tá

* do-airirte. † Whailir. ‡ Fírinneach.

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Q. Who are those that *mourn?*

A. The people that bewail bitterly their own sins, and those of others; and who shall therefore receive unspeakable comfort in heaven.

Q. Who are these that *hunger and thirst after justice?*

A. Those that have a great desire of advancing daily in virtue.

Q. How will they be filled?

A. With the abundance of the riches and joys of the kingdom of God.

Q. Whom do you call the *merciful?*

A. Such as forgive their neighbour, and are charitable, and serviceable to the distressed; and whose reward is forgiveness and mercy from God.

Q. Who are the *clean of heart?*

A. The innocent and harmless, whose hearts are not tied to sin; and therefore shall see and possess God eternally.

Q. Who are the *peace-makers?*

A. Those who subdue their passions so well, that they are at peace with God, with their neighbour and with themselves; and that endeavour to make peace among others; and who, upon that account, are called the children of God and co-heirs with Christ in heaven.

Q. Who are those that *suffer persecution for justice sake?*

A. Such as are banished, or put to trouble, for maintaining the true faith, and for following

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uilliḋ ċum baiṫ féin d'ḟulaing, ṁal ċionntóċaiḋíṫ an Ṡáṫaiḋ ċeaċtaiṁ ḋíoḃ.

C. An bḟuil ré ann an laiṁ-ne na Sruḃailtceaḋa aguṫ na Deaġoiḃneaċa-ro uile do leaṁṁuṁ, aguṫ na Peacaiḋe gnáṁeaṁla, ann an labṫamaṫ do ḟeaċnaḋ?

F. A tá gan Aṁaṁuiṫ, maille ré Gnáṫaiḃ Dé.

AN 19. LÉIGIONN.

Do gnáṫaiḃ Dé.

C. Cneud ir Ciall do gnáṫaiḃ Dé?

F. Ciallṁġiḋ a gCoiṫċiunne gaċ uile ċabaiṫeuṫ da bṫáġamuid an Aiṫge ó Dhia; aguṫ gaċ uile ṁaiṫ da nDeaṁnaiḋ go Fiaṁain ḋúnn, aguṫ naċ an ċuilleaṁan ainm Aon-ċoṁ naḋ.

C. Cá ṁéiḋ Cineul Gnáṫ ann?

F. Ir iomḋa riu; a tá Cuid ḋíoḃ Naḋúṁṫa, ṁaṫ a táiḋ Saġal, Slaiṁte, Neaṁt, Tuige, &c., Cuid oile ór Cionn Naḋúṁṁe, ṁaṫ a táiḋ Joncolnuġaḋ Muic Dé, Fraiġlaḋ an Chiniḋ Daonna, &c.; a tá Cuid ḋíoḃ a Taḃ a muġ ḋíunn, ṁaṫ a táiḋ Teaġaiṫ an tSoiṫċéil, an nGaiṁiṁ ċum an Chneiḋiṁ, &c., aguṫ Cuid oile imṁeaḋónaiċ nó Taḃ a ṫeiġ ḋíunn, ṁaṫ a táiḋ Cneideaṁ, Dóċaiṫ, Gnáṫ, &c.

C. Cneud go ṫuṁnaḋaiċ ċuġeaṫ cú ré Gnáṫaiḃ Dé?

F. Tuigim na Cíoḃlaiceaḋa neaṁḋa, do ṫóiṁteaṫ Dia, tṁe na Muḋṁ éiṁcaiṁe féin, aguṫ ṁaṫ ġeall ann Cuaiġeaċt JESU CRIOSD, ann an gCnoiḃe, ċum an nGlanta ó Pheacaḋ, aguṫ ċum go ṫoiṫeaċaṁoiṫ an beaċa ṁaṁċuṁaiċ.

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virtue; or that are ready to suffer death itself, sooner than offend against either.

Q. Does it depend on us to practise all these virtues and good works, and avoid the detestable sin, whereof we have spoken?

A. It does, undoubtedly, with the assistance of God's grace.

THE NINETEENTH LESSON.

Of the Grace of God.

Q. WHAT means the Grace of God?

A. It means, in general, every gift freely bestowed upon us by God; and all the good he has liberally done us, and we have in no wise deserved of him.

Q. How many kinds of Graces are there?

A. They are many; some are *Natural*, as Life, Health, Strength, Understanding, &c., and others *Supernatural*, such as the Incarnation of the Son of God, the Redemption of Mankind, &c. Some are *Exterior*, or outward, as the Preaching of the Gospel, or Vocation to the Faith, &c.; others are *Interior*, or within us, as Faith, Hope, Charity, &c.

Q. What do you chiefly understand by the Grace of God?

A. I understand the heavenly gifts, which God, through his own mercy, and the merits of Jesus Christ, infuses into our hearts to cleanse us from sin, and enable us to work out our salvation.

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C. Cá mélo Cneml Spáp do dóllcear Dia ann an gCroíde?

F. Dhá Chinevl, eadón, Spápa Comnuzeaca agur Spápa Snjomaneaca.

C. Cnevo éuzlp né Spápalb Comnuzeaca?

F. Na Spápa fanap agur comnuzeap ann an nAnam, map a cálo na trí Svbáilceada dlada, Cneideamh, Dóccap, agur Spád; nó na Spápa do zlanap rinn ó peacad, agur do noinap rinn.

C. Cnevo éuzeap cé né Spápalb Snjomancaca?

F. Na Spápa * Lualmneaca, do éizeap agur imcizeap, do foluiczeap an dTuzpe, agur zlvaiceap an dToil éum an Uilc do peacnad, agur éum Maiteapa do devnamh.

C. An bpuilio na Spápa niacánach éum zac Deazoibne?

F. A cálo nó niacánach éum zac Oibne agur zac Snjomha, do éélo a Socap d'an nAnam.

C. Nac féidip dúnn Cneideamh do zlacad, an tan teazarzcap dúnn é, zan Conzna na nSpáp.

F. Ní féidip dúnn Cneideamh, Dóccap, na Spád beit againn, map ip niacánach, zan Spápa oile, noc ollumuzeap agur neapcuzeap an cAnam éum na Svbáilcead dlada-ro do zlacad.

C. Nac féidip dúnn, ma tá Cneideamh; Dóccap, agur Spád againn, Aiteanta Dé agur na hEaglaipe do coimeod, zan Spápa Snjomha?

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* Umlóideaca.

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Q. How many sorts of Grace doth God infuse into our souls?

A. Two sorts, to wit, *Habitual* and *Actual* Grace.

Q. What do you understand by Habitual Grace?

A. The Graces which remain and dwell in our soul; such are the three divine virtues, Faith, Hope, and Charity, or the Graces which cleanse us from sin, and sanctify us. *S. Jo.* 14. 16, 17, 25; *Rom.* 8. 9, 11; *Eph.* 3. 17; 2 *Tim.* 1. 5, 14; *S. Jam.* 4. 5.

Q. What do you understand by Actual Grace?

A. The Transitory Graces, which come and go; which enlighten our understanding, and move our will to shun evil, and do good. *Ps.* 22. 6; *Ps.* 58. 11; *Phil.* 2. 13; *S. Jam.* 1. 7.

Q. Is Grace necessary for every good work?

A. It is absolutely necessary for every work and action that contributes to our salvation. *Is.* 26. 12; *S. Jo.* 3. 27; 1 *Cor.* 4 *c.* 7 *v.*, 12 *c.* 6 *v.*

Q. Cannot we, without the assistance of Grace, receive the faith when it is preached to us?

A. No: We can have neither Faith, nor Hope, nor Charity, as it behoveth, without another Grace, which prepares and strengthens the soul for receiving these divine virtues. *S. Jo.* 6 *c.* 44, 66 *v.*, 15 *c.* 5 *v.*; 1 *S. Jo.* 4. 10; *Acts*, 16. 14; *Conc. Trid. Sess.* 6, *Can.* 3.

Q. Cannot we, if we have Faith, Hope and Charity, keep the commandments of God and the Church, without Actual Grace?

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F. Ní féidir dúinn Íosa ain bhé, do réaḋ a Soċain do flaiṫe an nAthma, do ṫionṅsnaḋ ná do ċnáoċnuġaḋ, gan Conġnaḋ Íosa ó Dhia, thé JOSA CRIOSD.

C. Ain é naċ féidir dúinn, an ċuid ir Luġa de, Uiṁalġ do deunaṁ ain an tTreoir féin ċum Dé, agus Ṫnára d'iarraiḋ ain, agus d'fáġail uaḋa?

F. Ní féidir; óir gan Ṫnára an Spioraid Naoiṁ, "ní bfuil fíor aguinn cleud d'iarraḋ- "maoir ann Uiṁalġ, mar bud ċóir."

C. Ain é naċ bfuil Toil ḋon aguinn?

F. A tá go cinnte; gléaḋ ó peacaiġ an gCeud Aċain Aḋaṁ, a tá fí laiġ-bhíġeaċ agus claon ċum Uilc. Óir a ċionn sin, dá mbeiṫ an dToil ḋon ann a ceud Neaṫ, ní feudfaṁaoir Aon-ċoiṫcéim do deunaṁ ċum Riogaċta Neiṁe, gan Conġnaḋ neaṁḋa; sine sin naċ ionġnaḋ a noir, "naċ bfuilmid cumaraċ ain Aoin-ní sinsar- "neaḋ uain féin, mar uain féin; aċt gus ab ó "Dhia a tá an gCumar."

C. Cionnar, mar fíor sin, a tá Toil ḋon aguinn?

F. Ain ṁéid go moiṁóid, gus ab féidir dúinn coṁoibriġeaḋ ré Ṫnáraiḃ Dé, ná cuid na nAiġeaḃ agus diúlteaḋ ḋóiḃ; óir ní bfuilmid faoi Riaċtanaiḃ ain bhé do ċaḃ ċeaċtain ḋíoḃ.

C. Ain deanḃċa, gus féidir linn cuid an Aiġeaḃ Ṫnáir Dé?

F. Ir ró deanḃċa; óir, fanntoir! cuimid na nAiġeaḃ go laeċeaṁuil, agus coṁ minic agus naċ leanmaid na Deaġṁnaiṁtiġe, do beir Dia ḋúinn.

C. Ain bfuil ré ain an gCumar, maille ré Cuṅnaḋ na nĞnáṫ, na hAiċeanta do ċoiṁlíonaḋ?

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A. We can neither begin nor finish any action, tending to our salvation, without an *actual assistance* from God, through Jesus Christ. 1 *Cor.* 12. 6; *Phil.* 2. 13.

Q. Can we not at least, by our own proper force, pray to God, and beg and obtain grace of him?

A. We cannot; for without the *Grace* of the Holy Ghost, *we know not what we should pray for, as we ought. Rom.* 8. 26.

Q. What! have we not Free Will?

A. We certainly have; but since our first father Adam's fall, it is weak and prone to evil. Moreover, if our Free Will were in its first force, we could not make one step towards the kingdom of Heaven, without a supernatural help; wherefore it is no wonder now, that *we are not sufficient of ourselves to think of any thing, as from ourselves, but that our sufficiency is from God.* 2 *Cor.* 3. 5; *Conc. Trid. Sess.* 6, *Can.* 1.

Q. If that be true, how have we Free Will?

A. Chiefly, inasmuch as we can co-operate with the Grace of God, or resist and reject it; for we are under no necessity in regard of either the one or the other. *Gen.* 4. 7; *Deut.* 30. 19; *Jos.* 24. 15; *Ps.* 31. 9; *Ps.* 89. 3; *Eccli.* 14. 15. *&c*; *S. Mat.* 6. 33; *Rom.* 8. 13; 1 *Cor.* 7. 37.

Q. Is it certain that we can resist the Grace of God?

A. It is most certain; for, alas! we resist it as often as we do not follow the good thoughts which God inspires us with. *Acts*, 7. 51; 2 *Cor.* 6. 1; *Heb.* 12. 15.

Q. Is it in our power, with the help of Grace, to fulfil the commandments?

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F. Á tá go dearbṫa; "óir do ṫig lynn na "hUile Neiṫe do ḋeṁaiṁ ionn IOSA CRIOSD, "noċ do neaṁṫuġear rinn ṁé na ġnáṫaiḃ. Do "bádar Sacarlar agus Elisabet araon fíreunta "a bṗiaṫṁuiṁe Dé, ag ṁúṫal gan Toḃéim ann "uile Áiṫeantaiḃ agus Oṁṫuġṫiḃ an Tiġearna."

C. Ag dTuġann Dia * leor-ġnáṫa ḋúnn ċum a Áiṫeantaḋ do ċoiṁeud.

F. Do beir go cinnṫe; óir a tá Dia ṁó ċeart agus ṁó ṫṁócaireaċ ṁé hUalaiġ air biṫ do ċum oiread, naċ féidir ḋúnn d'iomċuṁ; giḋeaḋ ní féidir ḋúnn Áiṫeanta-ran do ċoiṁlionaḋ, mar ir cóir, ná braiḋ do ḃreiṫ air Chaeċaiṫiḃ an Diabuil, an tSaoġal agus na Colna, gan Cruġnaiṁ neaṁḋa ó Dhia, tré IOSA CRIOSD; ionnas gur follar, go dTuġann Dia leor-ċruġnaiṁ ḋúnn ṁé na Dhliġeaḋ do ċoiṁlionaḋ.

C. Naċ ar bféidir ṁé Dia, gan Eiġceart air biṫ, ar bfáġbáil a nDoṁċadas, agus a gCoir Pheacaiḋ na Sinnsear; agus dá briġ sin, a Ġnáṫa agus Fíor a dliġiḋ do díríṫeaḋ oiread?

F. Do bféidir gan Áṁainn; aṁail mar d'fáġ sé na hAingil Earrṁuiṁeaċa: giḋeaḋ ní deárnaiḋ aṁlaiḋ sin suas a gCineaḋ daonna; óir "nior "ċoigil sé an Mhac díleas féin aċt do ċuġ air "ar Soin-ne uile é; agus ní air Son ar bPea- "caiḋ-ne aṁáin, aċt fós air Son Peacaḋ an "Domain uile;" uime sin, beir sé a Reaċt naṁḋa "úinn, agus Gnáṫa ṁé na ċoiṁlionaḋ.

C. Naċ féidir ṁé Dia, a noir féin, gan Euġcóir air biṫ do ḋeunaṁ oiread, Colur a Dhliġiḋ, agus a ġnáṫa do díríṫeaḋ oiread?

F. Ir féidir go dearbṫa; óir nior ġnáṫa, na † bronntanuiṁ na Gnáṫa, aċt Fiaċa nó Luaċ Saoṫair, dá ṁbeiṫ d'Ualaiġ air Dhia a dTa-

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* Gnáṫa go leor. † bronntaċar.

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A. It is, for certain; *for we can do all things in Jesus Christ, who strengthens us. Zacharias and Elizabeth were both just in the sight of God, walking blameless in all the commandments and ordinances of the Lord. Phil.* 4. 13; *S. Luke,* 1. 6.

Q. Does God give us sufficient Grace to keep the commandments?

A. He does, certainly; for God is too just and too merciful to lay any load upon us which we are not able to bear; but we cannot fulfil his commandments as we ought, nor overcome the temptations of the world, the flesh, and the devil, without a *supernatural help from God, through Jesus Christ;* whence it is evident, that God gives us sufficient assistance for accomplishing his Law.

Q. Could not God, without any injustice, have left us in darkness, and in the guilt of Original Sin; and therefore refuse us his Grace and the knowledge of his Law?

A. He could, undoubtedly; just as he hath left the apostate angels: yet he hath not dealt so with mankind; for *he spared not even his only Son, but delivered him for us all; and not only for our sins, but the sins of the whole world*: wherefore, he gives us his holy law, and Grace to fulfil it. *Heb.* 2. 16; *Rom.* 8. 32; 1 *S. Jo.* 2. 2, 8.

Q. Cannot God, even now, refuse us the knowledge of his law, and his Grace, without doing us any injustice?

A. He can, certainly; for *Grace would not be Grace,* nor a free gift, but a debt or reward, if God were bound to grant it to us. Yet, through

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baiṫe ór̃m. Sídeaḋ, ṫré na Mhór-ċrócaiṁe féin aguṙ Ċraiṫeaċt JOSA CRIOSD, ní mar ṙin do ní; aċt do réiṁ a ṫeallaiṁna, do beiṫ Cṙeaḋ ór̃m ule, aṫ iaḋ: "Tigiḋ ċṙuaṁ-ṙa "ule a bṙaiṫi coṁṁċa, aguṙ fá Ualaċ, aguṙ do "beṙṙaiḋ mé Fṙaṁṫaḋ ḋaiḃ. Tóṫbó mo "Chṙuṫ-ṙi oṁaiḃ, aguṙ foṫlaṁuiṫ raiṁ, do bṙíṫ "ṫo bṙaiṁ ceaṁṙaiṫe, aguṙ ṁáal a ṫCṙoiḋe: "aguṙ do ṫeṙḃċaoi Sṙaiṁṁeaṙ da ḃṙi nAṁaiḃ; "óiṁ a tá mo Chṙuṫ-ṙi Saiṁ, aguṙ m'Ualaċ "eaḋṙoṁ."

C. Ar ṙíoṁ, naċ dTréiṫeann Dia ṙiuṁ ṫaṙ éiṫ ṫuṙ ṫoiṁ oṁuṁ maṙ ro, aguṙ ṫuṙ ṫaḃ liṁ maṙ Chloiṁ ḋó féiṁ?

F. Ir ċiṁṁe, naċ dTréiṫeann ré ṙiuṁ, nó ṫo dTréiṫiṁiḋ-ne aiṁ dTúṙ é; óiṁ a tá Dia ṁó ċṙóċaiṁeaċ aguṙ ṁó ṙíṙiuṁeaċ aṁ a ṫeallaṁ-naiḃ.

C. Cṙeṙḋ fá dTréiṫeann Dia ṙiuṁ?

F. Fá ċṙéiṁ a bPeaċaḋ maṙḃċa.

C. Ar féiḋiṙ na Sṁáṙa, do ṫaṙiuṁṫeaṙ Dia raiṁ, d'faṫail aiṁ aiṙ?

F. Ar féiḋiṙ ṫan Aṁáṙuṙ; sídeaḋ, aiṁ a ṙoṁ ṙiuṁ, na bṙeuṫaḋ Aoiṁ-neaċ é féiṁ ṫo dioṁ-ṁuiṙṫe; óiṁ iṙ miniċ do ṫeaṫṁaṙ, naċ bṙaṫṫaṙ aiṁ aiṙ iaḋ, do bṙíṫ ṫo bṙuiḋ móṁaṁ naċ nDeṙ-naṁ Aiṫiṁṫe, maṙ iṙ ḋual.

C. Ar dTréiṫeann Dia ṙiuṁ ṫo hIomlán, an ṫan do ċṙéuṁíḋ a bPeaċaḋ maṙḃċa?

F. Ní ṫréiṫeann; ní ċailliṁíḋ aṙ ṫCṙeiḋeaṁ aċt ṁé hEiṫṫeṁeiḋeaṁ, ná aṙ nDóṫṫaṙ aċt ṁé hEṙḋóṫṫaṙ. Oṙ a ċíoṁ ṙiuṁ, bí Dia d'aṙ nAiṫ-ṫaiṁ, aguṙ d'aṙ mbṙiogḋuṫaḋ ṫo miniċ, ṁé na ṫṁáṙaiḃ, ċṙiṁ Uṙṁaiṫe aguṙ ċṙiṁ Aiṫiṁṫe.

C. Ar ṙíoṁ, ṫo méṫṫaiṁ aguṙ ṫo mbṙiogḋuṫeaṁ Dia aṁ Peaċaċ ṫo miniċ ċṙiṁ Uṙṁaiṫe aguṙ Aiṫiṁṫe?

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his own great mercy and the merits of Jesus Christ, he deals not so with us; but according to his promises, he invites us all, saying: *Come unto me all ye that labour, and are burthened, and I will refresh you. Take upon you my yoke, and learn of me, because I am meek and humble of heart: and ye shall find rest to your souls; for my yoke is sweet and my burthen light.* *S. Mat.* 11. 28, 29, 30.

Q. Is it true that God does not forsake us after he has thus called us, and adopted us for his children?

A. It is certain that he does not forsake us, until we have first forsaken him; for God is most merciful and most faithful in his promises. *Heb.* 10. 23; 1 *S. John*, 1. 9; *Heb.* 13. 5; *Conc. Trid. Sess.* 6, *Can.* 11.

Q. For what does God forsake us?

A. For falling into mortal sin.

Q. Can the grace which God withdraws from us, be recovered?

A. It can, undoubtedly; but let nobody, therefore, rashly flatter himself; for it often happens that it is not recovered, because a great many do not repent as they ought. *S. Mat.* 12. 45; *Heb.* 6. 4, 5, *&c.*, 10. 26, 27, *&c.*

Q. Does God forsake us entirely when we fall into mortal sin?

A. No; we lose not our faith but by infidelity, nor our hope but by despair. Moreover, God recalls and excites us often by his Grace to prayer and repentance. 1 *Cor.* 13. 2; *Conc. Trid. Sess.* 6, *c.* 15.

Q. Is it true that God doth often awake and excite the sinner to prayer and repentance?

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F. Ir fíor, aṁuil mar ḃeaṙḃúṫeaṙ ré féin ḋuine, aṫ ṁaḋ: "Feiċ, reaṙaṁ aṫ an Doṁan, "aṫuṙ bíṁ ḋá ḃṙaḷaḋ, ṁá éiṙḋeann Aoiḃ-neaċ ṙé "mo ṫṙé, aṫuṙ ṫo ḃṙoiṙṫeolaiḋ an Doṁan, ṁaċa "mé a ṙeaċ ċuṫe." Taṁiṙ ṙin, cia hé an Peacaċ, naċ nḊoiṁeann a Chṙioiḋe é ṫo miḋic, aṫuṙ naċ moṫuṫeann ṫṙé Dé ḋá ḋúṙaċt aṫuṙ ḋá ṫḷiṙaṙaċt ċuṁ Uṁṁṫe aṫuṙ Aiṫiṁṫe?

C. Cṁeṙḋ é deiṁiṁ ṙiṙ an Dṙoiṁṫ, do ḃeiṁ Cliaṙ boṫaṙ do ṫṙé aṫuṙ do ṫaiṁm Dé; do "maṙluṫeaṙ Sṗioṙaḋ na nḊṙaṙ, aṫuṙ do ċaṁ- "cuṙṁiṫeaṙ Saiḋḃṙeaṙ maiṫeaṙa aṫuṙ ṙoiṫiḋe "an Tiṫeaṁna,"?

F. A deiṁ an Sṗioṙaḋ Naṁ, ṫo "dTaiṙṫiḋ "ḋóiḃ féin Feaṁṫ do ṙéiṁ Chṁuiṙ a ṫCṙioiḋe "Neaṁaiṫṁiṫiṫ, fá ċoṁaiṁ Lae ṁa Feiṁṫe," "aṫuṙ na hAiṁṙiṁe a ḃṙoiṁṁeoċaṁ Ceiṁṫe- "ḃṙeiṫeaṁṁuiṙ Dé," aṫuṙ ṫuṙ "Ní ṙó ḃoṫaḋ "cuṫiṁ a Laṁaiḃ an Dé ḃí."

C. An dTuiṁḋ Pioṁúṙ móṙ fá ḃeiṫ aṫ ṙioṙ- ċuṙ an Aṫaiḋ ṫoċa aṫuṙ ṫṁáṙ Dé?

F. Ní ḃṙuil Pioṁúṙ dá ṁeṙḋ, naċ dTuiṁḋ; óiṁ ṫaṙiċuṙṁiṫiṫ Dia féin, an ṫan do ṁḋ Neaṁ- ṙuṁ d'á ṫṁáṙaiḃ aṫuṙ d'á Mḥóṙṫṁóṙaiṁe. "Saiṫṁaiḋ Mac Dé ṙoi na ṫCoṙaiḃ," aṫuṙ do ḃeiṁiḋ Diṁeaṙ d'á ṙuil ṁó naṁṫa, noċ do ḋóṁ- taḋ aiṁ a Soṁ; do ṫláṁ iaḋ ó Peacaḋ, aṫuṙ do ċuil ḋóiḃ ó nAṫaiṁ Neaṁḋaṙaṁ na Tṙoḋlaiṫḋe aṫuṙ na ṫṁáṙa-ṙo, dá nÓiṙṫaiḋ ṫo coṁḃṫe.

C. Cṁeṙḋ a deiṁiṁ ṙiṙ an Dṙeaṁ do ṫeiḃ móṁan ṫṁáṙ ó Dhia, aṫuṙ do ḃíoṙ aṫ ṙioṙċuṙṁ a bPeacaḋ maiḃṫa; aṫuṙ aṫ ṙiṁṫiṁiṫe aṙ, maṙ ṙioṁ ḋóiḃ, ṫan Toṁaḋ na nḊṁáṙ na na ṙioṁ- aiṫiṁiṫe do ċaiṙḃeaṁaḋ?

F. Cuṁiḋ an Sṗioṙaḋ Naṁ a ṫCoṙaṁlaċt

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A. It is; as he affirmeth himself, saying: *I stand at the door and knock, if any man shall hear my voice, and open the gate, I will come in to him.* Besides, who is the sinner that hath no remorse of conscience, and doth not perceive the voice of God awaking and moving him to prayer and penance? *Rom.* 2. 4; *Apoc.* 3. 20.

Q. What do you say of those who give a deaf ear to the voice and call of God; who offer *an indignity to the spirit of Grace, and despise the richness of the goodness and patience of the Lord?*

A. The Holy Ghost says, that *according to the hardness of their impenitent hearts, they lay up for themselves wrath in the day of wrath, and of the time that the just judgment of God shall be revealed;* and that *it is a dreadful thing to fall into the hands of the living God.* *Rom.* 2. 4, 5, 6; *Heb.* 10. 31.

Q. Do they deserve a great punishment for resisting continually the voice and grace of God?

A. There is no punishment, be it never so great, but they deserve; for they despise God himself, when they make no account of his grace and mercy. *They trample under foot the Son of God,* and undervalue his most sacred blood, which was shed for them; which cleansed them from sin and merited for them from his heavenly Father these gifts and graces which they impiously reject. *Isa.* 1. 2; *Heb.* 10. 29.

What do you say to those who receive a great deal of grace from God, and are always falling into mortal sin, and always rising out of it, as they pretend, without showing the fruit of grace or true repentance?

A. The Holy Ghost compares them *to a man*

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ſad ṁé "Dhne bṗeaċṁuġear a ġṁúr a Sgaċan, "ſmeiġear ṁoiṁe, agur deaṁadar ain ball a "ċṁuċ féin; agur fóṁ ṁé Talaiṁ do fúġear an "ſeaṗṫṁn ċiġ go miniċ ain, do beiṫ gldeaḋ "Sgeaṫaċ agur Dṁeaċ raḋa, agur d'an "Cṁſoċ a loṁgaḋ."

C. Cionnar ir féidiṁ dúṁn an Ceiṫṗḋioġaltar-ro do ſeaċnaḋ, agur gnoḋuġaḋ maṁ ir cóiṁ ain ġṁaṫaiḃ Dé?

F. Ní ſolaiṁ dúṁn coṁoibṗiuġaḋ go hEaṗgnó, dúṫṗaċtaċ ṁé Gṁaṫaiḃ Dé, ag leaṁṁn na nDeaġṁnaiṁeaḋ, do ġeibṁid raḋ, go roilbiṁ; gan an gCṁoide "do ċṁaḋuġaḋ go bṁáċ an "Aġaiḋ ġaṁa agur ġoċa an Tiġearna, ná a "ċloḋlaiġide neaṁḋa do ġabáil ċuġaiṁ go "dioṁoiṁ, ain Eagla go gCuṁṗiomoir Doil-"ġear nó Feaṁg ain an Spioṁad Naṁ," go gCaillfeaṁoir na Tabaiṗṫe do bṁonn fé go fiaḋṁaṁ oṁṁn, agur "go dTiúbṁaḋ fé ṁar "riṁ d'Aṁṁianaiḃ gṁáṁeaṁla an gCṁoide "féin."

C. Cneud eile ir cóiṁ dúṁn a deunaḋ?

F. Ir miaċtanaċ dúṁn Aine mór do ċabaiṁt do Smuaineiġeiḃ agur do ġluaiſeaċt an nAṁma, agur an gCṁoide do dúnaḋ go deiṁeaċ an Aġaiḋ na nDiaoċéiṁeaḋ do ṁoċuġeaṁuḋ ag ſáṫ ioṁṁun; óin ir ciṁte go gCaillceaṁ an Chuḋ ir mó do'n Doṁan do díoġbáil a Smuaineiġe agur a gCṁoide féin do coṁeud agur do ṫeiṫeaḋ; agur naċ gCoṁṁuġiḋ Gṁáṫa Dé ir an Aṁam a tá ſoi * ṁuiṁeaṁaċt an Pheacaiḋ, do bṁiġ "naċ féidiṁ Coṁan na Ceanġal a beiṫ "ſoiṁ an Solar agur an Doṁċadar," ſoḋon, idir na Gṁáṫa agur an Peacaḋ.

C. Cneud eile ſóṁ ir cóiṁ dúṁn do deunaḋ?

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* Whoġṁne.

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who beholds his countenance in a glass, goes his way, and presently forgets what manner of man he was; and likewise to the *earth which drinketh up the rain that cometh often upon it, yet bringeth forth thorns and briars, and whose end is to be burnt.* *S. Jam.* 1. 23, 24; *Heb.* 6. 7, 8.

Q. How can we avoid this just vengeance, and benefit as we ought of the Grace of God?

A. It is necessary we should readily and diligently co-operate with the Grace of God, by following cheerfully the good thoughts we receive from him; *never to harden our hearts against the call and voice of the Lord, nor receive his heavenly gifts in vain, lest we should grieve* or offend *the Holy Ghost,* lose the favors which he freely bestowed upon us, and be *delivered over to the shameful desires of our hearts.* *Ps.* 94. 8; 2 *Cor.* 6. 1; *Eph.* 4. 30; *Amos,* 1 *c.* 3 *v.*, 2 *c.* 1 *v.*, *&c.*; *Rom.* 1. 24, 28.

Q. What else ought we to do?

A. It is necessary for us to give great attention to the thoughts and motions of our soul, and speedily to shut up our hearts against the evil inclinations which we feel springing up within us; for it is certain, that the most part of the world are lost for want of watching over and governing their own thoughts and hearts; and that the Grace of God doth not rest in a soul that is a slave to sin, because *there can be no communication or fellowship betwixt light and darkness,* that is, betwixt grace and sin. *Jer.* 12. 11; *Wisd.* 1. 4; 1 *Cor.* 6. 14, 15, 16.

Q. What more ought we to do?

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F. Ní fuil sé "an gCriosd d'imirt "fad Lá ina chnáchtaig Dé, noch do chuir an "Aingil na nUilebreac, agus do beir Spára "do'n Uinal; agus an Slánugad do faghail "maille ré Faicsiu agus Criosduigad; óir is "é Dia oibrigear iomdha an Toil agus an "Sgiath do réir a Dheagsola féin; agus ní "Fear d'Aois-neach an Spád nó Fuad is fir é."

C. Cred ole fá deoig is cóir dúnn a dernam?

F. Mar Mian linn Spára Dé do tabairt go lionmar oirnn, agus a gCrideacht agus a mer-dugad iomdha; is éigion dúnn na Sacramaintead do taisdiugh, agus Urnaigh do dernam go minic.

C. Nach nDúbrais ceana, nach féidir dúnn Spára Dé do chuid?

F. Dúbrar adeir, nach féidir dúnn a dTuillead ar an dTreoir féin; giodeb is cuma, gur féidir dúnn, maille ré Congnam na nSpár, Tuillead Spár d'fagail ó Dhia, agus dul ó spárach go Spára, ó chubaidce go Subaidce, tré taisdiughe na Sacramaintead, tré Urnuigh, agus tré Dheagoibreaca ole.

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A. We have need to *humble our hearts under the powerful hand of God, who resisteth the proud and giveth grace to the humble; and to work out our salvation with fear and trembling; for it is God who worketh in us both the will and the deed through his good will;* and *no one knows whether he be worthy of love or hatred.* 1 *S. Pet.* 5. 5, 6; *Phil.* 2. 12, 13; *Eccle.* 9. 1.

Q. Lastly, what else ought we to do?

A. If we have a mind to draw the Grace of God, abundantly upon us, and to preserve and increase it in us, we must frequent the Sacraments and pray often.

Q. Did you not already say that we cannot merit the Grace of God?

A. I said only, that we cannot merit it by our proper force; but it is certain that, with the assistance of Grace, we can obtain more Grace from God; and go on from Grace to Grace, and from Virtue to Virtue, by frequenting the Sacraments, by Prayer, and other Good Works. *Ps.* 83. 8; *S. Mat.* 25. 16, 17, *&c.*; *Conc. Trid. Sess.* 6. *Can.* 10, *&c.*, *Can.* 24.

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AN 3. NANN

DO'N TEAGASG CRÍOSTÚIDE.

Do na Sacramentaib.

C. Cred é an tres Aí a tá riachtanach chum an slánaighthe?

F. A tá na Sacramenteada do ghlacadh mar ir dual; gidh nach bfuilid uile riachtanach do gach uile dhuine.

C. Cred ir Sacramaint ann?

F. A tá Comhartha rofhaisgidhe na nDiaigh dofhaisgidhe, noch d'órduigh an Slánaighteoir JOSA CRÍOSD chum rainne do fhoghlam, agus do naomhadh.

C. Cá mhéid Sacramaint ann?

F. A seacht; Joḃon, baisteadh, Dul fo Láimh Easbuig, Sacramaint Choimh Chrísdi, Sacramaint na hAithridhe, Ola déideanach, Oird, agus Pósadh.

C. Cred ir cóir do dhuine, chum na Sacramenteada do ghlacadh maille re Toghadh nó Taisbe?

F. Ir éigion dhúinn rinn féin d'ullmhughadh go dhéghlactach, agus do cheacht d'a nGlacadh go craibdeach. Ir cóir fós Molad mór agus buidheachas do thabairt d'an Slánaighteoir, fá na Naomh-choibneacha-ro na nDiaigh d'fágbail ag an Eaglais, do chum an Chinidh daonna do ghlanadh ó fhal an peacaidh, agus do neartughadh a Slighe na beatha fíoruighe.

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THE THIRD PART

OF THE CATECHISM.

Of the Sacraments.

Q. WHAT is the third thing necessary for salvation?

A. It is to receive the Sacraments worthily; although they be not all necessary for all persons. *S. Jo.* 3 *c.* 5 *v.*, 20 *c.* 22 *v.*; *Conc. Trid. Sess.* 7.

Q. What is a Sacrament?

A. It is a sensible sign of an invisible grace, instituted by our Saviour Jesus Christ, for our justification and sanctification.

Q. How many Sacraments are there?

A. Seven; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

Q. What ought we to do, in order to receive the Sacraments with fruit or benefit?

A. We should prepare ourselves diligently, and come to receive them devoutly. We ought also to give great praise and thanks to our Saviour, for having left these sacred fountains of grace to the Church, to cleanse mankind from the filth of sin, and strengthen them in the way of eternal life. *S. Mat.* 7. 6; 1 *Cor.* 11. 28.

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AN 1. LÉIGIONN.

Do'n baistheadh.

C. Cheadh is baistheadh ann?

F. A tá Sacramaint do ghlanadh sinn ó peacadh na Sinnsear, agus do ní Clann do Dhia agus do'n Eaglais dinn.

C. Nach fuaraim an baistheadh Neach ó peacadhaibh uile leis a mhéid do Pheacadh na Sinnsear?

F. Saoraidh sé gach Duine ó gach Peacadh, do rinneadh sé rud do ghlac baistheadh; agus ó bhéin an peacaidh; ma ullmhuighean é féin mar is cóir: agus dóighidh sé iomad Ghrás agus Tiodhlaiceadh ionn fa nAnam.

C. An bhfuil an baistheadh riachtanach?

F. A tá gan Aimhreir; óir gan baistheadh, nó Mian baistidh maille ré Tearmhann Dé, ní féidir Aoin-neach do shlánughadh; murna Maighistir é, do baistheamh ré na Chuid Fola féin.

C. An féidir le gach Aoin-neach baistheadh do dheunamh?

F. Is féidir, an Am Riachtanais amháin; agus an tan nach bfuil Sagart ré fághail; acht ní bfuil Ceadh ag Muol a dheunamh a Láthair Fir, ná ag Truaca a Láthair bhuine Eaglaise, &c.

C. Cheadh é an Ní hIarraidh dhuit an baistidh do dheunamh?

F. Ní foláir do Neach, Rún do beith aige an baistheadh do dheunamh da réireadh, agus Uirge nádúrtha do dóighthadh air Cheann (mar féidir é) an Té baistheamh, ag rádh na mbriathar-so:

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THE FIRST LESSON.

Of Baptism.

Q. WHAT is Baptism?

A. It is a Sacrament which cleanseth us from original sin, and makes us children of God and of the Church. *S. Mat* 28. 19; *Tit.* 3. 5, 6.

Q. Does not Baptism cleanse one from other sins besides original sin?

A. It cleanses every one from all the sins he committed before he received Baptism, and from the punishment due to sin, provided he duly prepare himself; and it infuses many graces and virtues into the soul. *Rom.* 8. 1, 2.

Q. Is Baptism necessary?

A. It is, undoubtedly; for without Baptism, or the desire thereof, together with the fervent love of God, nobody can be saved, unless he be a martyr, who is baptized in his own blood. *S. Jo.* 3. 5; *Conc. Trid. Sess.* 7; *Can* 4 *of the Sacram. in gener. Can* 5 *of Bapt.*

Q. Can every body confer the Sacrament of Baptism?

A. Yes, in time of need only, and when a priest cannot be had; but it is not permitted to a woman to baptize in the presence of a man, nor to a layman in the presence of a clergyman, &c.

Q. What is requisite for the conferring of Baptism?

A. It is necessary that one should have the intention of conferring it in earnest, and that he should sprinkle natural water on the head (if possible) of the person to be baptized, pronounc-

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" baiṙdim ċṕ an Aiṁm an Aċaiṙ, agus an Mhic,
" agus an Spioṙaid Naoiṁ. Amen."

C. An bṙuil ṙé dliṫdonaċ baiṙdeaḋ do ġlacaḋ ṙaoi ḋó?

F. Ní ceaṙt a ġlacaḋ, aiṙ Aon-ċoṙ, aċt Aon-ṙaiṙ aṁain; do bṙiġ go bṙaġann ṙé Comaṁṙa ṙpioṙadalta anṙa nAnam, naċ ṙġaṙann ṙiṙ go bṙáṫ.

C. Cneud é hIaṙṙċaṙ aiṙ an Té, lé aṙ Mian baiṙdeaḋ do ġlacaḋ?

F. Jaṙṙċaṙ aiṙ, agus geallaiḋ ṙé do Dhia, diúltaḋ do'n Diabal, d'a Oibṙiḃ, d'a mbṙóḋail agus d'a dṫoṁoineaṙ go hIṙle. Taṙ a ċionn ṙin, ni ṙolaiṙ do'n Té, do ṫainiġ ċum Ceille ṙṙl do ġlacaṙ baiṙdeaḋ, Cneideaṁ a beiṫ aiġe, Aiċniġe do ḃeṙnaṁ ann a ṗeacaiḋiḃ; agus coṙṙġaḋ aiṙ Dhia do ġnáḋṙġaḋ.

C. Cneud ṫuġeaṙ tú ṙé hOibṙiḃ an Diabail?

F. Jaċ nle ġné Peacaiḋ.

C. Cneud ṫuġeaṙ tú ṙé Mbṙóḋail agus Dioṁoineaṙ an Diabail?

F. Tuġim ṙiṙ Slóiṙ dioṁoin, Aiṙd-mianġuṙ ṙaġalta, agus gaċ Gné oile do'n Uabaṙ.

C. Cionnaṙ do baiṙdeaṙ na Leinḃ, ó naċ gCneidiḋ, agus naċ nGeallaiḋ Aoin-ní ṙṙl do ġlacaiḋ baiṙdeaḋ?

F. Cneidiḋ agus Geallaṁ an Gaġluṙ agus na Caiṙdeaṙa Criṙoṙd aiṙ a Son.

C. Cneud ṙá dTuġaṙ Caiṙdeaṙa Criṙoṙd ṡúinn?

F. Jonnaṙ go bṙneaġóṙaidiṙ aiṙ an Son, agus go mṡnṙiḋiṙ ṙinn, da mbéiḋiṙ an nAiéne agus an Maiéne maiṙneaċtnaċ, nó maiṙb.

C. Cá méiḋ do Chaiṙdeaṙaiḃ Criṙoṙd ir cóiṙ do beiṫ aṙn?

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ing these words: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen. S. Mat.* 28. 19.

Q. Is it lawful to receive Baptism twice?

A. No, it is not lawful to receive it upon any account more than once; because it imprints a spiritual character in the soul, which shall never be blotted out. *Heb.* 6. 4, 5, 6; 2 *Cor.* 1. 22.

Q. What is required of him who has a mind to receive Baptism?

A. It is required of him, and he promises to God, to renounce the devil, his works, his pomps, and all his vanities. Moreover, it is necessary for him who is come to the use of reason before he receives Baptism, to have faith, to do penance for his sins, and to begin to love God. *Acts*, 2. 38; *Rom.* 10. 10; *Conc. Trid. Sess.* 6, *c.* 6.

Q. What do you understand by the works of the devil?

A. All kinds of sin.

Q. What do you understand by the pomps and vanities of the devil?

A. I understand vain-glory, worldly ambition, and every other kind of pride.

Q. How are children baptized, since they neither believe, nor promise any thing before Baptism?

A. The Church, and the god-fathers and god-mothers do believe and answer for them.

Q. For what are god-fathers and god-mothers given to us?

A. That they may answer for, and instruct us, in case our parents should be negligent, or should die.

Q. How many god-fathers and god-mothers should we have?

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F. Diar, an ċuid ir mó de, ioḋon, Fear agus bean; araon do'n Eaglus Chatoilice, agus gan Mioclú.

C. Nac bfuil Dné Soil nó Cleamnus fsiopadalca ag na Caiṁdearaiḃ Críosd agus ag an Neac do baisdear, mur an Cé glacar baisdeaḋ?

F. A tá gan Aṁnus; agus fóir mé nAcain agus mé na Macain: ir uime sin, toiṁisgeap oṁa a ċéile do ḟóraḋ.

C. An bfuil sé d'fiaċaiḃ oibsiu gac Ní dar gealladar an gCaiṁdeara Críosd ann an Son, do coiṁlíonaḋ go díleas?

F. A tá go cinnte; óir ir ann an gCoinnaḋsoin, do tugaḋ baisdeaḋ dúinn, agus do ṁuineaḋ boill do'n Eaglus agus Oigṁide ann Nioġaċt Neime díonn.

C. Cred é an cúalaċ do ċuireas an baisdeaḋ oibsiu?

F. A tá, an Soġal do ċaiteaṁ anna gCreideaṁ ċatoilice, Aiteanta Dé do coiṁlíonaḋ, agus Lorg an Slánuigteora JOSA CRIOSD, agus na Naoṁ do leanṁuin go dútṁaċtaċ.

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A. One god-father and one god-mother at most; both Catholics, and of no bad reputation. *Conc. Trid. Sess.* 24, *c.* 2; *Conc. Mediol. sub S. Carol.*

Q. Is there not a kind of spiritual kindred or affinity contracted by the god-fathers and god-mothers, and also by the person who baptizes, with the party baptized?

A. There is, undoubtedly; and likewise with his father and mother; for which reason they are prohibited to marry one another. *Conc. Trid. ibid.*

Q. Are we bound to fulfil faithfully all that our god-fathers and god-mothers have promised in our name?

A. We are, certainly; for it is upon that condition we were admitted to Baptism, and were made members of the Church, and heirs of the kingdom of heaven. *Rom.* 6. 3, 4; *Gal.* 5. 3, 6.

Q. What obligation doth Baptism lay upon us?

A. To spend our life in the Catholic faith, to keep the commandments of God, and to follow diligently the example of our Saviour Jesus Christ, and of the saints. *Rom.* 6. 3, 4; 1 *S. Pet.* 2. 21; *Heb.* 13. 17.

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AN 2. LÉIGIONN.

Do'n tSacramaint air a dTugtar, Dul faoi Láimh Earbuig.

C. Cneud ir Dul faoi Láimh Earbuig ann?

F. A tá Sacramaint do beir Spárá nóna dúinn, Meirneac agus Neart frionadalta do chum an gCreidimh d'admháil, agus chum Loiscthe Chriosta do leanmhain ór áird, gé go gCuirfidhe chum báis riuin air a fon.

C. An ead nach bfuigann an tSacramaint-sí Comhairle an ra nAthair, amail mair fuigtear an bairdeas?

F. Fuigid gan Amharus; agus ir mhe sin, nach dlisdionach a glacad act Aon-uair amháin.

C. Cia do beir an tSacramaint-sí dúinn?

F. An tEarbuig amháin.

C. Cionnar do beir sé uad í?

C. Cuirid sé a dá Láimh ór Cionn an Té, lé an Mian an tSacramaint-sí do glacad; agus cuirid Ola choisricthe air Chlar a Eudain, ag rád briathair áirithe, do ciallughead brigh agus Tornad na Sacramainte-sí.

C. Cia dá'n cóir a glacad?

F. Do gach Criosduidhe, do glac bairdeas, már féidir é go comhfurtach; óir peacaighe go trom an Té, do ní Neamhrum do'n tSacramaint-sí.

C. Cá Trát ir cóir a glacad?

F. An tan do éig Neach chum Céille nó Criosnaicta; agus go háirithe, an tan do nitear Séir-leanmhain air fá na Cheideamh.

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THE SECOND LESSON.

Of the Sacrament of Confirmation.

Q. WHAT is Confirmation?

A. It is a Sacrament which gives us an abundance of grace, courage, and spiritual force to confess our faith, and follow the example of Christ publicly, although we should be put to death upon that account. *Acts*, 8. 14, 15, 16, 17.

Q. Does not this Sacrament imprint a character in the soul, as Baptism does?

A. It does, for certain; and it is, therefore, unlawful to receive it more than once. 2 *Cor.* 1. 21, 22.

Q. Who confers this Sacrament?

A. A Bishop only. *Acts, ibid; Conc. Trid. Sess.* 7, *Can.* 3.

Q. How does he administer it?

A. He lays both his hands upon the head of the person that is to receive this Sacrament, and anoints his forehead with consecrated or blessed oil, pronouncing a set form of words, which signify the force and fruit of this Sacrament. *Acts*, 19. 6; *Heb.* 6. 2.

Q. Who ought to receive this Sacrament?

A. Every body that has been baptized, if it can be done conveniently: for whoever slights this Sacrament sins grievously. *Conc. Laodic. Can.* 48.

Q. At what time ought it be received?

A. When one is come to the years of discretion, and particularly when he is persecuted for his faith.

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C. Cred é an tOllamhdaḋ ir miaċtanaċ do'n Tè, mé an Mian dul faoi Laimh Garbhaiġ?

F. Ir miaċtanaċ dó, Fior * bun-alt an Chreidimh do beiṫ aige; Innsiġ Creidimh do denamh; agus a † Chosnar do ġlanaḋ ó gaċ uile peacaḋ marbṫa.

C. Cred ir cóir do denamh tar éis a dul faoi Laimh Garbhaiġ?

F. Ir cóir do Neaċ, buḋeaċar mór do breiṫ mé Dia fá Iomaḋ na nInnsi, do fraiṫ raḋ; Rún dáilgion do ġlacaḋ, a beaṫa do ċaiṫeamh go criosdaidhil; agus a Chreideamh d'admhail ó bel; "óir mar an gCriosde creidṫear cum "Fírinneamhaċta, agus mar an mbeul miṫear Ad-"mhail cum Slánuġṫe.

C. Cred oile ir cóir duinn a denamh?

F. Ir cóir duinn fóir Toiṫe an Sprionaid Naoimh d'iarraid air Dhia go dtiṫiollaċ, mar a táid, Caiṫrinnaċt, Saighdeaċar, Sagart, Foiġid, Fad-fulang, Maiṫeas, Deaġṫoil, Ceannaċt, Creideamh, Macantas, Mearaidheaċt, agus Seanmonaġeaċt.

C. Cred oile ir cóir a denamh?

F. Tiodlaiceaḋ an Sprionaid Naoimh d'iarraid go dtiṫiollaċ air Dhia, mar a táid, Eagna; Tuigse, Comhairle, Neart, Fior, buiḋe agus Eagla an Tiġearna.

C. Cred ir Eagna ann?

F. Tiodlaice ó'n Sprionaid Naoimh, mé nDeonmaid Neamhċuim do Neiṫiḃ fuġalta, agus mé ‡ mbeannuiḋ Dúl agus Sgaḋ do Dhia, agus do gaċ Ní beanar mé Dia.

C. Cred ir Tuigse ann?

F. Tiodlaice ó'n Sprionaid Naoimh, mé dTuig-

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* prionn-Aiṫreoġal. † Choinriar.
‡ dTuigmeid.

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Q. What preparation is necessary for the person who desires to receive Confirmation?

A. It is requisite he should know the principal articles of faith; make an act of faith; and clear his conscience from all mortal sin.

Q. What ought to be done after receiving Confirmation?

A. We ought to give great thanks to God for the abundance of grace we have received from him; to take a firm resolution to spend our life christianly, and to profess our faith openly: *for with the heart we believe unto justice, and with the mouth confession is made unto salvation.* *Rom.* 10. 9, 10.

Q. What else ought we to do?

A. We ought likewise to ask earnestly of God, the fruits of the Holy Ghost, to wit, peace, patience, longanimity, goodness, benignity, meekness, faith, modesty, temperance, and chastity. *Gal.* 5. 22, 23.

Q. What else ought to be done?

A. We ought to beg diligently the gifts of the Holy Ghost, to wit, wisdom, judgment, counsel, fortitude, knowledge, piety, and the fear of the Lord. *Isa.* 11. 2, 3.

Q. What is wisdom?

A. Wisdom is a gift of the Holy Ghost, whereby we undervalue the things of this life, and give our affection and love to God and godly things.

Q. What is judgment?

A. It is a gift of the Holy Ghost, by which

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míd, agur tré leanmaid go hEargnó gac Nón-diamain agur gac Fírinne beanar do'n Chreideam.

C. Cred ir Comairle ann?

F. Tíodlaicc ó'n Spiorad Naomh, do beir ónnn na Neite, do téid a nGlóir do Dhia, agur a Lear d'ar nAnam, do tógad ónnn féin, agur do comairlead do Chác eile.

C. Cred ir Neart ann?

F. Tíodlaicc, do cnoidhear finn gac braiteab agur gac Leaétrom d'furlang air Son Chríosd, agur braid do breit air Naimdib ar nAnma.

C. Cred ir Fíor ann?

F. Tíodlaicc ó'n Spiorad Naomh, do tairbeanar ónnn an tSlíge cum Ríogacta Neimhe, agur gac Toilleamhnas, do cuireas air Seacrán finn.

C. Cred ir brde nó Craibdeact ann?

F. Tíodlaicc ó'n Spiorad Naomh, tré nDeunmaid go hUmhal, éargnó gac ní, do téid a * Mórdáil agur a Molad do Dhia.

C. Cred ir Eagla an Tigearna ann?

F. A tá Tíodlaicc ó'n Spiorad Naomh, tré a gCrioctnugtmid fá Aoin-ní do deunamh, nac taidneamhac ré Dia.

AN 3. LÉIGIONN.

Do Naomh-Sacramaint Coitir Chríosd.

C. Cred ir Sacramaint Coitir Chríosd ann?

F. A tá Sacramaint, ionn a bfuil, go

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* nGlóir.

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we understand and readily embrace all mysteries and truths belonging to faith.

Q. What is counsel?

A. A gift of the Holy Ghost, which enables us to choose the things that tend to the glory of God and the good of our soul, and to recommend them to others.

Q. What is fortitude?

A. A gift which helps us to suffer all tribulations and hardships for Christ's sake; and to overcome the enemies of our soul.

Q. What is knowledge?

A. A gift of the Holy Ghost, which shows us the way to the kingdom of heaven; and the obstacles which might lead us astray.

Q. What is piety?

A. A gift of the Holy Ghost, by which we humbly and readily do all that tends to God's glory and praise.

Q. What is the fear of the Lord?

A. It is a gift of the Holy Ghost, which makes us dread doing any thing that is not pleasing to God.

THE THIRD LESSON.

Of the Eucharist or Blessed Sacrament.

Q. WHAT is the Sacrament of the Eucharist?

A. It is a Sacrament wherein the body and

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cinnte, fíriúneac, Corp agus Anam, Fuil agus Feoil, Diadacht agus Diadacht an Slánuigteora JESU CRIOSD, a láthair, fad ghé Aird agus Fíora.

C. Cred tuigear tú gé Gné Aird agus Fíora?

F. Tuigim an Ní obriúgear air an gCeadfaidh corporda, mar a táid blar, bolad, Dath agus Cruad Aird.

C. An bfuil Aird nó Fíor a Sacramuint na hAltóra?

F. Ní bfuil; óir iompoigtear * Tabacht nó bunadar an Aird agus an fíora go hiomlán, a bfuil agus a bFeoil JESU CRIOSD, tré bhríg na mbriathar nó beannuigte do Athair an Sagairt, an tan do Naom-Coirneagar ré an tArán agus an Fíon an Aifrinn agus a bPeadroin Chríosd.

C. Cionnas iompoigtear an tArán agus, an Fíon a bfuil agus a bFeoil Chríosd?

F. Ré Cúmachtaib Dé; tré an cuiteigead an Domhan do Neimhní; tré an iompoig Mairte na hAibne a bfuil; tré nDeathna an Slánuigteoir Fíon do'n Uirge; agus tré nDeuntar go laetheamhuil mórán do Neitib iongantacha, nach féidir linn-e do coimriugad, ná do tuigsin.

C. An bfuil Fuil Chríosd fad ghé an Aird, agus a feoil fad ghé an fíona?

F. A táid: óir a tá Criosd, gan Roinn, fad gach Gné díob.

C. An bfuil an Slánuigteoir iomn gach † Ablann coitcheann?

F. A tá go cinnte, díob gur beag nó mór an Ablann.

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* Subtaint. † Ablainn.

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blood, the soul and divinity of our Saviour Jesus Christ, are really and verily present, under the forms of bread and wine. *S. Mat.* 26. 26, 27, 28; *S. Jo.* 6. 52, 55, &c.

Q. What do you understand by the forms of bread and wine?

A. I understand that which works upon our corporal or outward senses; such are the taste, smell, colour, and figure of bread.

Q. Is there bread and wine in the Sacrament of the blessed Eucharist?

A. No; for the whole substance of the bread and wine is changed into the body and blood of Jesus Christ, by the virtue of the most holy words pronounced by the priest, when he consecrates the bread and wine in the name and person of Christ. *S. Luke*, 22. 19; 1 *Cor.* 10 *c.* 16 *v.*, 11 *c.* 24 *v.*

Q. How is the bread and wine changed into the body and blood of Christ?

A. By the divine power, which made the world out of nothing, by which Moses turned rivers into blood, our Saviour changed water into wine; and by which many wonderful things are daily done, which we can neither comprehend nor understand. *Gen.* 7. 2; *S. Jo.* 2. 8, 9.

Q. Is the blood of Christ under the form of bread, and his body under the form of wine?

A. Yes; Christ is whole and entire under each form. *Rom.* 6. 9, 10.

Q. Is our Saviour in every consecrated Host?

A. He is, certainly; let the Host be great or small.

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C. An tan a bhíreann an Aibhann choíthíghe, an mbhíreann fór Corp an dTíghearna?

F. Ní bhíreann ann Aon-chor; óin gid go bfuaim fé bár Aon-uaim amháin, d'a coil féin, man ghall onaihn-e; ní féidir fearda, a Chorp Glórmhar do bhíreadh, do lot, ná do bháthadh.

C. Ó nach féidir Naomh-Corp Glórmhar an Slánughthéora do bhíreadh; agus nach bfuil Anáin na Fíon ann, pé na mbíreadh, na pé na noíonn; cheud oile bíreann nó noíonntear?

F. Noíonntear Gné nó Taoi an Anáin agus an fíona.

C. An bfuil Corp Chríosd iomlán, eidir Dhaonnacht agus Dhiadhacht, ionn gach Aon-chuid do'n Aibhann, amhail ran Chuid ir mó.

C. An bfágbann Críosd Níosáct Neimhe, an tan a éis éirghinn-e anna'n tSacramaint-ri?

F. Ní fágbann; óin a tá fé ir an Am gCeudna, ann Neamh agus ann Talamh, ann gach uile Áit a nDeinteann Aifrinn, agus ann gach ionad a bfuil Sacramaint a Naomh-Coinne féin.

C. Cionnas ir féidir sin do beith?

F. Le Mór-chumhachtaibh Dé, dá nach bfuil Aoin-ní doidevnta; agus dán ab uiar ní ar mó do dhéanamh iona ir féidir linn-e do chreidiu.

C. An Té ghlacas an tSacramaint-ri fuil ghné an Anáin amháin, nó fuil ghné an fíona amháin, an nGlacann fé Críosd go hiomlán, man an Té ghlacas ⁊ fuil an dá ghné?

F. Ir cuiuite go nGlacann; do bríghe go bfuilid Fuil agus Feoil, Daonnacht agus Diadhacht an Slánughthéora dorghabha ó céile; óin "ní "bfuil Tighearnus, no Cumhacht fearda ag an "mbár ain."

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Q. When the Host is broken, is the body of our Lord also broken?

A. Not at all; for although he died once of his own accord for our sake, his glorious body can no more be broken, wounded, or put to death. *Rom.* 6. 9, 10.

Q. Whereas the glorious and sacred body of our Saviour cannot be broken: and that there is neither bread nor wine to be broken or divided, what else is to be broken or divided?

A. The forms or outward appearances of the bread and wine are divided.

Q. Is the body of Christ, after the Host is broken, in every part?

A. Yes; Christ, both God and man, is wholly and entirely in every small particle, just as he is in the greatest.

Q. Doth Christ leave the kingdom of heaven when he comes to us in this Sacrament?

A. He does not; for he is at the same time both in heaven and on earth, wheresoever Mass is celebrated, and in every place where the Sacrament of the blessed Eucharist is.

Q. How can that be?

A. By the Almighty power of God, to whom nothing is impossible, and who can easily do more than we are able to understand. *Job.* 9. 10; *Eccli.* 11. 4; *Jer.* 32. 18, 19; *Rom.* 11. 33.

Q. Does he who receives this Sacrament under the form of bread alone, or under the form of wine alone, receive Christ whole and entire, just as he who receives under both kinds?

A. He really does; because the body and blood, soul and divinity of our Saviour, are inseparable from one another; *for death has no more dominion*, or power *over him*. *S. Jo.* 6. 52; *Rom.* 6. 9, 10.

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C. Nać ar aiċin Criſorð ðínn rle, a ɡlacað ſol ar da ɡné?

F. Níor aiċin; ólr ar tar do ċur ré an tSacramunt-re alr bun, aɡur d'óidʒ d'a naib a laċair, an Chailíf d'ól, ní naib ann acċ na hAbrdoil amáin; aɡur alr Eaɡla ɡo ſoilſiðe ɡur aiċin ré ðínn rle, a ɡlacað ſol ar da ɡné, ɡeallaið ré an beaċa ſíorruide do'n Tí ɡlacar ſol ɡné an Aráin amáin aɡ ráð: "ar Tí "ieear an tAran-ro, mairſið ré ɡo brách."

C. Cá hllair do ċur ar Slanʒeoil an tSacramunt-re alr bun?

F. An Oíðċe roime a Phair aɡur a bár alr Son an Cheinið domna.

S. Cred fá dTuɡ ré an tSacramunt-re ðúnn?

F. Alr ceiċre hAðbraið; alr dTúr, ċum a Whór-ɡnáða do ċur an rnáil ðúnn.

C. Cred é an dana hAðbar?

F. Ċum ɡo mbiað ɡnáċ-ċuime aɡunn alr an mbár, d'furuɡ ré mar ɡeall ornaim-e.

C. Cionnar do ċuread Noḿ-ſacramunt na hAltóra bár ar Slanʒeona a ɡCuime ðúnn?

F. An méid ɡo brul ar dTiɡearna alr an Altóir amail * Manbáin; aɡur ɡo ɡCuread Sɡarað ɡné an Aráin, do ċiallʒear a Noḿ-ċorr, ó ɡné an ſíona, do ċiallʒear a ſul ró llaral-ran, a ɡCuime ðúnn, ɡur ɡarað, a ċorr aɡur a Anam, a ſul aɡur a ſeoil-rion ó ċéile, a ɡCriann na Croiċe.

C. Cred é an cread Aðbar ran ráɡ ar Slanʒeoil an Noḿ-ſacramunta-re aɡunn?

F. Do ċum ɡo mbeit na biað rſionadalta

* Manbán.

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Q. Did not Christ command us all to receive under both kinds?

A. No; for when he instituted this Sacrament, and bid those who were present drink of the chalice, none were there but the Apostles; and lest it might be thought that he commanded us all to receive under both kinds, he promises life everlasting to him who receives under the form of bread alone, saying, *He that eateth this bread shall live for ever.* *S. Jo.* 6. 59.

Q. When did our Saviour institute this Sacrament?

A. The night before he suffered and died for mankind. 1 *Cor.* 11, 23.

Q. Why did he give us this Sacrament?

A. For four reasons; first, to signify unto us his great love. *S. Jo.* 3 *c.* 16 *v.*, 13 *c.* 1 *v.*

Q. What is the second reason?

A. That we may be always mindful of the death he suffered for our sake. *S. Luke,* 22. 19; 1 *Cor.* 11. 25, 26.

Q. How does the Blessed Eucharist put us in mind of the death of our Saviour?

A. Inasmuch as our Lord is upon the altar as if he were dead; and the separation also of the form of bread, which represents his sacred body, from the form of wine, which represents his most precious blood, puts us in mind that his body and soul, his flesh and blood have been separated from one another on the cross.

Q. What is the third reason for which our Saviour left us this Blessed Sacrament?

A. That it may be a spiritual food to our

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d'ar nAnam, agus do ċum beaċa na dTrí do mheadhṡaḋ agus do neamṫṡaḋ Jonnarna-e.

C. Cred é an ceaṫramaḋ hAḋbar?

F. Do ċum go mbeiṫ Jeall, agus Comarṫa cinnte agnn, gur Mian leis dá ṁḟiṫiḃ, Creidṁiġe ġlórmar, agus beaċa ḟíorṁóide do ċabairt dhó.

C. Cred fá gCreidfeann tú na Neiṫe-re go hUile?

F. Do bríġ gur foillriġ Dia iad d'ar Nóṁ-máṫair an Eaglais.

C. Cred leanas ar a nDubramar?

F. Leanaiḋ ar, go bfuil d'fiaċaiḃ onnan ar nDia agus ar Slánṫeoir nó ċroċaiṁeaċ JOSA CRIOSD d'aḋraḋ, do ġradhṡaḋ agus do ṁolaḋ anra Nóṁ-faċramaint-ri, amail do níd na Noiṁ agus na hAingliḃ air Neaṁ.

C. Cred oile fós do leanas ar?

F. Leanaiḋ ar mar an gCeudna, gur cóir dhúinn rinn féin d'ollṁhṡaḋ go diṫċiollaċ, ċum na Nóṁ-faċramaint-re do ġlacaḋ go minic maille ré Creideaṁ agus ré Craḃaḋ.

Do'n Ollṁhṡaḋ ir indeanta do ċum Comaoineaċ.

C. Cred ċuṡar tú ré * Comaoineaċ?

F. Tuṡim Slacaḋ nó Caiṫeaṁ Fola agus Feola, Deannaċta agus Diaḋaċta an Slánṫeora JOSA CRIOSD, go fírinneaċ, fad ġné Araiṁ, nó Fíona.

C. Ga méid Coinġioll riaċtanaċ do ċum Deaġċomaoineaċ do ḋeunaṁ?

F. A tá dá † ġné díoḃ ann, idir, ġné do

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* Comaoin. † fóirt.

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soul, and that it may augment and strengthen the life of grace in us. *S. Jo.* 6. 56, 57.

Q. What is the fourth reason?

A. That we may have a pledge and a sure token of his sincere desire of giving us a glorious resurrection and life everlasting. *S. Jo.* 6. 58, 59.

Q. Why do you believe all these things?

A. Because God hath revealed them to our holy mother the Church.

Q. What follows from what we have said?

A. It follows that we are obliged to adore, love, and praise our most merciful Saviour Jesus Christ in this Blessed Sacrament, as the saints and angels do in heaven. *Ps.* 115. 3; *Ps.* 116; *Heb.* 1. 6.

Q. What else follows from it?

A. It likewise follows, that we ought to prepare ourselves diligently, in order to receive often this Blessed Sacrament with faith and devotion. *Ps.* 110. 4; *S. Mat.* 11. 28.

Of the Preparation to be made before Communion.

Q. What do you mean by Communion?

A. I mean the receiving of the body and blood, soul and divinity of our Saviour Jesus Christ, verily, under the form of bread or wine.

Q. How many conditions are necessary for making a good Communion?

A. There are two kinds of them, to wit, one

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beanar fir an gCoirp, agus Dhé eile beanar fir an Anam.

C. Cneud é an tOllamhgad beanar fir an gCoirp?

F. A tá gan biad, na Deoc, na Leigear do caiteamh ó Wheodan-oidce; do beit go cian cubearac; agus go tromda, doigeamhail ann Eudac.

C. Nac bfuil fé ceadmgeac air Uaifib Comaineac do glacad, gid nac biad Neac air Cevdlongad?

F. Ir féidir do'n Té, a tá a gContabairt báir, Comaineac do glacad mar Lón cum na beatha fiosrughde, gid gur caid Oileamhan éigin noimhe.

C. Cneud é an tOllamhgad ir fiactanac do éab an Anma?

F. Ir fiactanac beit fos ó gac uile peacad marbha; do beit a nDiad pé Dia agus fir an gComhairgin; agus d'á brig sin Sidcain do devnamh pé an nEarcaiwib, mar féidir é; agus do teact cum na hAltóra go tromda crailbeac; óir "gid bé iosar an tAran-so, nó ibeas "Caillir an Tigearna go mífiughantac. biaid pé "ciontac do Chorp agus d'fuil an Tigearna."

C. An nGlacann an Diabh, a tá a bPeacad marbha, Corp Crisd?

F. Glacaid; acht ir do cum iad féin do damnughad go siorruighde, do glacaid é; amail mar do rinne Judas.

C. Cneud f'ar Cúis Damanta dóid é?

F. Do brig go nGlacaid é air dtiocfaid.

C. An Peacad mór a glacad air dtiocfaid?

F. Ní féidir do Neac cutim a bPeacad ir mó iona é.

C. An féidir do'n Té, a tá a bPeacad foloigte, Comaineac do glacad go tairbeac?

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which regards the body, and another which regards the soul.

Q. What is that preparation which regards the body?

A. It is to take neither meat nor drink, nor medicine from midnight; to be silent and discreet, and gravely and orderly clothed.

Q. Is it not sometimes permitted to receive the Communion, although a person had broke fast?

A. Yes: he who is in danger of death, may receive the Communion as a *viaticum* for everlasting life, notwithstanding his having taken some nourishment before.

Q. What preparation is necessary in regard of the soul?

A. It is necessary to be free from all mortal sin, to be in charity with God and our neighbour, and therefore to be reconciled with our enemies, if we can, and to approach the altar with gravity and devotion; for *whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.* 1 *Cor.* 11. 27, 28, 29, 31.

Q. Do those who are in mortal sin receive the body of Christ?

A. Yes, but it is to their eternal damnation they receive it, just as Judas has done. *S. Jo.* 13. 27; 1 *Cor.* 11. 27, 29.

Q. Why is it a cause of damnation to them?

A. Because they receive it in a bad state.

Q. Is it a great sin to communicate in a bad state?

A. One cannot fall into a greater sin. *Heb.* 10. 29.

Q. Can he who is in venial sin receive the Communion with benefit?

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F. Jr cóir do gach Neach a dteicheoll do dhéanamh air a beith fair ó Pheacadh foloiscthe; agus go hAirithe, gan a beith clann na ceangailte dó, air Eaglais go gCaillfeadh Tosach na Deaghoibhe-ri.

C. Cheud é an Comh-dhéanacht nó an Chabadfoin, ir cóir do Neach a beith aige, do chum Deaghcomhaineach do dhéanamh?

F. Ní fhaghair dó, Ghníomha áirithe do dhéanamh roimhe, agus a nDiaigh Comhaineach.

Do na Ghníomhaibh ir cóir a dhéanamh roimh Comhaineach.

C. Cheud iad na Ghníomhartha, ir cóir a dhéanamh roimh Nomh-chorp Chriosd do ghlacadh?

F. Ghníomha Cheidimh, Umhlachta, Chroidhe-bhriseadh, Dóchais, agus Gnátha.

C. Deirna Ghníomh Cheidimh.

F. "A hEireannaigh, mo Dhia, cheidim o mo "Chroidhe go daingion, dhonghníomhach, go bhfuil "d'fhíl, agus d'fheoil-re, do Dhaonnacht gan Roinn, "agus do Dhiadhacht a Thathair go deimhin, dearbtha "ann fa Nomh-fhacramaint-re, faoi ghne Aráin "agus Fíona; do bhrígh go nDéanair féin é."

C. Deirna Ghníomh Umhlachta.

F. "A hEireannaigh, ní fír mire, ámhra, Rígh "Neimhe agus Talmhan, do theacht ámhgam, do bhrígh "gur Creatúir nó bocht, agus nó tháirmeach "mé; agus gur ámhlear d'Fearg-fa go minic, "thé mo nó Choir féin."

C. Deirna Ghníomh Chroidhe-bhriseadh.

F. "O a hEireannaigh ir, nó mór do gheallear "air mo Chroidhe tFearg-ro do ámhleadh; do

A. Every one ought to endeavour to be free from venial sin; and particularly not to be inclined or tied to it, for fear he should lose the fruit of this godly work. *S. Franc. of Sal. Introd. to a Dev. Life, Part* 2. *c.* 20, and 2 *book, Epist.* 46.

Q. What is that devotion with which a person ought to come to Communion?

A. It is requisite he should make certain acts before and after Communion.

Of the Acts that are proper to be made before Communion.

Q. Which are the Acts that ought to be made before receiving the sacred body of Christ?

A. Acts of Faith, Humility, Contrition, Hope, and Love.

Q. Make an Act of Faith.

A. "O Lord, my God, I do firmly and stedfastly believe from my heart, that thy entire body and blood, thy soul and divinity, are really and verily present in this blessed Sacrament, under the forms of bread and wine; because thou hast said so thyself."

Q. Make an Act of Humility.

A. "O Lord, I am not worthy that thou, the King of heaven and earth, shouldst come to me; because I am a very poor, and a very contemptible creature; and have often deserved thy anger, through my own very great fault."

Q. Make an Act of Contrition.

A. "O Lord, I am very heartily sorry for having offended thee; because thou art in-

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" bṗíġ ȝo bṗṡl cé ṅó ṁaiṫ, aȝyr ṅó ġeanaṁail;
" aȝyr do bṗíġ ȝo bṗṡlyn ṅó ġṗaṫaṁnṡl aȝyr ṅó
" ṫṗiocṡneaċ ṅiomṗa, an Peaccaċ boċt, a ṫá
" Nṡṁ daṁȝion aȝyṁ, maille ṗé Conȝnaṁ do
" ġṗáṗ, ȝan cFeaṗġ-ṗo do ċṡlleaḋ ó ṗo ṗṡaṗ."

C. Deyna Ȝnȝoṁ Dóċċaiṗ.

F. "O a hCiȝeaṁna, a ṫá Sṡl aȝyr Mṡnȝin
" ṁóṁ aȝam, ȝo ṗaṁṗaiṁ mé ó Peacaḋ, ṫṡéaṗ
" an cSácṗamṡnṫ-ṗe; ȝo líonṗaiḋ cé mé ṗé do
" ġṗáṫaiḃ; aȝyr ȝo * dTaiḃeaṁṗaiṁ Slóiṁ
" Neiṁe ḋaṁ."

C. Deyna Ȝnȝoṁ Ȝṗaḋa.

F. "O a hCiȝeaṁna, ȝṗaḋṁȝim cé ó mo
" Chṁoiḋe ȝo hIomlán aȝyr óṁ Cíoṁ ȝaċ ṡle
" Ní; do bṗíġ ȝo bṗṡl cé ṅó ṁaiṫ aȝyr ṅó
" ġeanaṁail; aȝyr ȝṁ cé m'Aoiḃneaṗ aȝyr mo
" ṗonaṗ ṗíoṁṡḋe."

Do na Ȝnȝoṁaiḃ, ir cóṁ do ḋeynaḋ caṁ éir Comȝneaċ.

C. Cṁeṁḋ ȝaḋ na Ȝnȝoṁa, ir ṅDeynca a ṅDiaiḋ Comȝneaċ?

F. Ȝnȝoṁa Aḋṁaiḋ, bṡḋeaċaiṗ, Toṁḃṁċe, Aṫċṁnȝiḋ, aȝyr Deaȝṁṅ.

C. Cíonnaṗ do ní cé Ȝnȝoṁ Aḋṁaiḋ?

F. A ḋeṁṁ: "A hCiȝeaṁna, aḋṁaim aȝyr
" molṁ cé aṁa cSácṁamṡnṫ ḋiaḋa-ṗo; aȝyr
" aḋṁṅȝim, ȝṁ cé mo Chṁcaiȝṫeoiṁ, mo ṡla-
" ṁȝṫeoiṁ, m'Aiṁḋ-ṫiȝeaṁna-ṗa, aȝyr Aiṁḋ-Níȝ
" an Doṁain ṡle."

C. Deyna Ȝnȝoṁ bṡḋeaċaiṗ.

F. "Do ḃeiṁṁ mile bṡḋeaċaṗ ónṫ, ó mo

* dTiṙḃṁaiṁ.

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" finitely good, and infinitely amiable; and art " most gracious and merciful to me, a poor " sinner. I firmly purpose, with the help of " thy grace, not to provoke thine anger hence- " forth."

Q. Make an Act of Hope.

A. " O Lord, I expect and trust greatly, that " by the means of this sacrament thou wilt de- " liver me from sin; that thou wilt replenish me " with thy grace; and grant me the glory of " heaven."

Q. Make an Act of Love.

A. " O Lord, I love thee from my whole heart " and above all things, because thou art infinitely " good and amiable, and that thou art my " everlasting joy and happiness." *Ps.* 72. 25, 26, &c.

Of the Acts which are proper to be made after Communion.

Q. What Acts are to be made after Communion?

A. Acts of Adoration, Thanksgiving, Offering, Supplication, and Good Resolution. *Ps.* 61. 9.

Q. How do you make an Act of Adoration?

A. I say: " O Lord, I adore and praise thee " in this divine sacrament; and do acknowledge " that thou art my Creator, my Saviour, my " Supreme Lord, and the Sovereign Ruler of the " whole world."

Q. Make an Act of Thanksgiving.

A. " O Lord, I render thee a thousand thanks,

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" Chuiodɛ zo hJomlan, fa man ɔeonaiʒiʀ, tné
" do Whóʀ-ʒnáraiɓ, éʏ féin do ɛabaiʀt ɔaiṁ."
C. Deʏna Sníoṁ Toiʀɓiʀɛe.
F. " A hTiʒeaʀna, toiʀɓiʀim aʒʏʀ tiomnʏ-
" ʒim ónt mo Sʀʏaintiʒe, mo bʀiaɛʀa, mo
" ʒníoṁaɛɛa aʒʏʀ mé féin zo hJomlan, do ɛʏm
" zo maɔ leat féin zo léiʀ me."
C. Deʏna Sníoṁ aɛɛʏnʒiɔ.
F. " A hTiʒeaʀna, ʒnóim éʏ zo ɲó ʏṁal,
" ʒaɛ Ni, a tá do Riaɛtanaʀ oʀam, do ɛabaiʀt
" ɔaiṁ; aʒʏʀ zo hAiniʒe, Sʀára neaʀtṁaʀa,
" ɛʏm naɛ zCʏnfeim Feaʀʒ oʀt zo hEʏʒ."
C. Deʏna Sníoṁ Oeaʒnʏṁ.
F. " A hTiʒeaʀna, do bʏó féaʀʀ liom mo
" ɓaʀ ʃona tʏtim a bPeacaɔ, taʀ éiʀ aʀ ɛaiʀ-
" beanaiʀ do ɛnócaiʀe aʒʏʀ do ʒnáɔ ɔaiṁ."
C. Cnevɔ iʀ inDeʏnɛa La na Comɔineaɛ?

F. Ir cóiʀ ónṁʏ ʃomaɔ Coṁlʏaɔaiʀ aʒʏʀ Caiʀnte do féaɛnaɔ; aʀ zCeʏɔʀaɔa do ɛoiṁeʏɔ zo hAiʀeaɛ; Aifʀionn, Teazaʀʒ aʒʏʀ Uʀnaiʒ ɛoiɛéiʃonn * an ʀaʀʀaiʀɔe nó na hEazlʏʀe ɔ'éiʀɔeaɛt; aʒʏʀ an Chʏɔ iʀ mó ɔo'n Laʀoiṁ, ɔo ɛaiɛeaṁ zo ciṅn, cnaiɓɛeaɛ.
C. Cnevɔ é an Ɔʀalzaʀ bʏnaɔaʀaɛ ɔo ɓíoʀ aiʀ an Té do ʒlacaʀ Comɔineaɛ?
F. A tá ɔ'fiaɛaiɓ aiʀ a fazal aʒʏʀ a fláiʀte do ɛaiɛeaṁ zo ɔiaʒa, aṁail ɔo ɛaiɛ JOSA CRIOSD aʒʏʀ na Naoiṁ a mbeaɛa aiʀ Talaṁ.
C. Cá hUaiʀ a tá ɔ'fiaɛaiɓ oiʏnn Comɔineaɛ ɔo ʒlacaɔ?
F. Ann Aimʀiʀ na Caʀza, an Chʏɔ iʀ lvʒa ɓe; aʒʏʀ a zContaɓaiʀt baiʀ.

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* na Paʀʀaiʀɔe.

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" with all my heart, for having vouchsafed, " through thy great grace, to give thyself to me."

Q. Make an Act of Oblation.

A. " O Lord, I offer and resign to thee my " thoughts, my words, my actions, and myself " entirely, that I may be wholly thine."

Q. Make an Act of Supplication.

A. " O Lord, I most humbly beseech thee to " grant me all that I stand in need of; and par- " ticularly powerful graces, that I may never " henceforth offend thee."

Q. Make an Act of Good Resolution.

A. " O Lord, I would rather die than fall into " sin, after all the mercy and love thou hast " shown to me."

Q. What is to be done on the day of Communion?

A. We ought to shun much company and discourse; watch carefully over our senses; assist at Mass, and at the instruction and public prayers of the parish or congregation, and spend the greater part of the day in silence and devotion.

Q. What is the principal obligation of him who receives the Communion?

A. He is bound to spend his life and health piously, as Jesus Christ and the saints have spent their lives on earth. 1 *Cor.* 6. 19, 20; 2 *S. Pet.* 2. 20, 21, 22.

Q. When are we obliged to communicate?

A. At the time of Easter at least, and when we are in danger of dying. 1 *Cor.* 5. 7; *Conc. Later.* 4 *Can. Omn. Utri. Sex.; Conc. Trid.* 13 *Sess.* 9 *Can.*

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C. Nach cóir Comhaineach do ghlacadh ní ar *mionca iona an uair aithain anna mbliadhain?

F. Do breathir ré Dia agus fuir an Eaglar, go mbeith gach Criosduidhe ollamh ann na Naomh-sacramainte-ri do ghlacadh go laetheamhail.

C. An cóir a comhairleadh do gach uile Chriosduidhe, Comhaineach do ghlacadh go laetheamhail?

F. Ni cóir; óir ir annamh Duine ollamhuighear é féin; mar ir cuibe, ann na Naomh-sacramainteri do ghlacadh go minic.

C. Cionnar mar rin, ir cóir do Neach é féin d'iomcan, do thoibh taithighe na Mór-sacramainteri?

F. Tairgeadh gach Duine go dtéidhollach a beatha do chaitheamh go hionraic, agus go chraibhteach, ionnar go mbí é, air nach éigin, Comhaineach do ghlacadh go minic. Gidheadh, dearnadh an tIomlan, do réir Chomhairle Oide Foirtdine, biar diadha, fozlumha.

C. Cneud ir cóir dhuinn do dheanamh, an tan nach nGlacmaid an Naomh-sacramaint-re?

F. Ir cóir dhuinn Comhaineach shiorradalta do dheanamh.

C. Cneud a thuigear tré ré Caitheamh Comhaineach shiorradalta?

F. Tuigim uir, gur cóir dhuinn Fonn do beith annann an Naomh-sacramaint-re do ghlacadh; Doilgheas fós do beith annann s'an bPeacadh, noch do thoirmiosgar rinn ó an Oileamhain Neamhda-ro do ghlacadh; agus a iarraidh go hiomhal mar Aithreuighidh air an Slanuighteoir, a theacht thugainn, agus áitreabadh ionn an gCroidhthibh ne na sháraibh.

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* Lionmhaire.

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Q. Is it not proper to receive the Communion oftener than once a year only?

A. God and the Church would wish that every Christian were prepared to receive this blessed sacrament daily. *Conc. Trid.* 13 *Sess.* 8 *Can.*

Q. Is it fit to counsel every Christian to communicate daily?

A. No; for few prepare themselves as it becometh to receive this blessed sacrament often. *S. Carol. in Instruct. Euch. Tit. de freq. Comm. S. Franc. Sal. Lit.* 40, *lib.* 2.

Q. That being so, how ought one to behave himself in regard to the frequent receiving this great sacrament?

A. Let every one earnestly endeavour to spend his life honestly and devoutly, that he may, in some manner, be worthy to communicate often. However, let him act in all according to the advice of a godly and learned ghostly father. *Ps.* 101. 5; *S. Carol. Instruct. ad Confess., page* 58.

Q. What ought we to do, when we do not receive this blessed sacrament?

A. We ought to communicate spiritually.

Q. What do you understand by communicating spiritually?

A. I understand by it, that we ought to have a desire to receive this blessed sacrament; to conceive also a sorrow for the sins which hinder us from receiving this heavenly food; and humbly beseech our Saviour to come unto us, and dwell in our hearts by his grace.

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AN 4. LÉIGIONN.

Do hSacramaint na hAithrighe.

C. Cneud is Sacramaint na hAithrighe ann?

F. A tá Sacramaint ré maitheas dhéanamh na Peacaidhe, do ghnídh tar éis baistidh.

C. Cionnas a maitheas na Peacaidhe duit an tSacramaint-se?

F. Maitheas iad trí Aithrighe na bPeacach, agus ré * Soiscéal an tSagairt.

C. An féidir leis an † tSagart Peacaidhe do mhaitheamh?

F. Is féidir, do bhrígh go dTug JOSA CRÍOSD na Cumhachta-so dó.

C. An bhfuil Sacramaint na hAithrighe riachtanach chum an slánuighthe?

F. A tá sí coimhriachtanach re baistidh, do réir gach Duine, do chreas a bPeacaidh marbha tar éis baistidh.

C. Ann maitheann Dia an bPeacaidhe dhéanamh duit an tSacramaint-se, ait an gCoinsiodh gCeudna, ait an mhaith iad is an mbaistidh?

F. Go dearbha ní maitheann; óir do réir "ceirt-bhreitheamhnas Dé, ní maitheas dhéanamh na

* Abroladh. † Sagart.

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THE FOURTH LESSON.

Of the Sacrament of Penance.

Q. WHAT is the Sacrament of Penance?

A. It is a Sacrament whereby the sins we commit after baptism are forgiven us.

Q. How are sins remitted by this Sacrament?

A. They are remitted through the repentance of the sinner, and by the absolution of the priest. *S. Mat.* 4. 17; *Apoc.* 2. 5.

Q. Can the priest forgive sins?

A. He can; because Jesus Christ gave him this power. *S. Jo.* 20. 23.

Q. Is the Sacrament of Penance necessary for salvation?

A. Yes; it is as necessary as Baptism in regard of all those who fall into mortal sin after they were baptized. *S. Jo.* 20. 23; *Cypr. Ep.* 57, *alias* 54, *ad Cornel, PP.; S. Pacian. Ep.* 1, *ad Sympron.; S. Jo. Chrysost. lib.* 3, *de Sacerd.; S. Ambros. lib.* 1, *de Pœnit. cap.* 2; *S. Cyrill. Alex. lib.* 11, *in Joan. c.* 1; *S. Aug. Ep.* 228, *alias* 180, *ad Honorat.; S. Leo, Epist.* 83, *alias* 91, *c.* 2; *Conc. Trid. Sess.* 6, *c.* 14, *&c.*

Q. Does God forgive us our sins by this Sacrament, upon the same condition that he hath forgiven them in Baptism?

A. No, certainly; for according to the *just judgment of God, the mortal sins we commit*

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"Peacaıδe maıδča, do ıınneamaıı taı éıı baıı-
"δıδ, gan mórán Doılgıı agus Sacaıı."

C. An é nac bragann gac ne δune, do čıg
čum na Sacramunte-ıı, Maıčeamnaı ann a
peacaıδıb?

F. Ní ragann; do bıíg nac dTugaıδ na
Coınglı leo, noc ıarraı an Slánugčeoıı oıre.

C. Cá méıδ Coınglı ır ıaıctanac do'n
Aıčıreac?

F. Cúig Coınglı; aın dÚr, a Chogaı do
mıon-ıgnúdaδ. 2. An Peacaδ d'ıracugaδ;
agus Doılgeaı do beıč aın ra čuım ıonn, agus
ra reıng Dé do čaıleaδ. 3. Núı daınglon do
glacaδ gan peacugaδ ní ra mó an Aıgaıδ Naom-
čola Dé. 4. Faırıdın glan do denaṁ ıonn a
Pheacaıδıb go hUıle, né Sagaıt, ag a brıaıδ
Cumačta o'n Eaglaı. 5. Núı Leoın gníom do
denaṁ né Dıa agus ır an gComaıraın, do
néın a Chumaıı.

Do Sgnúdaδ an Chogaıı.

C. Cıeδ ır Sgnúdaδ Cogaıı ann?

F. A tá Cumunugaδ dúčuačtaċ, do ní Neac
ıonn ınnıun féın, do čum go gCumneočaδ aın a
Pheacaıδıb, go dTıúbraδ Spıaın agus Míoṁúl
dóıb, agus čum go gCumreaδ ré a bruırıdın ıad.

C. Cıeδ é an Dıéčıoll ır ıaıctanac dúnn
do denaṁ na čuδ ro?

F. An Dıéčıoll agus an Dúčuačt čerdna, do
denumaır a dTımčıoll gnoṫuδeaδ móra, tar-
beača an tSagaıl.

C. An nDeunaıδ an Dıeam, nac rgnúdann
a gCogaı, Faırıdın maıt?

F. Ní denaıδ; óır nı corṁul aın Aon-čoı,

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after baptism are not forgiven us without great sorrow and pains. Ps. 6. 7; 2 *Cor.* 7. 9, 10, 11; *Conc. Trid.* 14 *Sess.* 2 c.

Q. What! Does not every one that approacheth this Sacrament obtain the forgiveness of his sins?

A. No; because they do not come with the conditions which our Saviour requires of them.

Q. How many conditions are necessary for the penitent?

A. There are five: first, to examine his conscience. 2. To conceive a hatred against sin, and a sorrow for having fallen into it, and incurred the wrath of God. 3. To make a firm resolution of sinning no more against God's holy will. 4. To make a good confession of all his sins to a priest that is approved of by the Church. 5. A resolution to make satisfaction to God and his neighbour according to his ability.

On the Examination of Conscience.

Q. What is an Examination of Conscience?

A. It is a diligent search which one makes in his own mind, in order to remember his sins, to conceive a detestation and aversion for them, and to declare them in confession. *Isa.* 38. 15.

Q. What endeavours are we obliged to use herein?

A. The same endeavour and diligence which we would use in great and profitable worldly affairs. *Prov.* 2. 4.

Q. Do those make a good confession who do not examine their Conscience?

A. No; for it is not at all likely that they

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gur féidir dóib, Fíor a bPeacaidheadh do beith aca, ná a gCur a bfoirfidin.

C. Cneud is cóir dhúinn a dheunamh, chum gníomh-Eolas d'fhágail air an bPeacaidhibh?

F. Is cóir dhúinn iarmaidh mar ghnáth air Dhia, Fíor an bPeacaidheadh do thabairt dhúinn: agus na diaidh sin, an gCogadh do mhionrgnídheadh, do thoil Aithe anta Dé agus na hEaglaise; agus do thoil na gCinn-feacaidheadh marbtha, air an labhramar roimhe so go forleathan.

C. Cionnas do ní tú an Mion-rgnídheadh-so?

F. Mar annamh is an mbliadhain do dhím Foirdhin, rmuaidhim air gach Ní dhíob-so fá leith, agus féachaim go gnínn cneud iomh, agus gá mheid Uain do chuireas Fearg air Dhia lé Sinnaideadh, lé bréithir, lé Tnúth, nó lé Faillighe.

C. Nach bfuilid Peacaidhe áirithe ann, air an cóir dhúinn an gCogadh do mhion-rgnídheadh, go nó dhéanadach?

F. A tháid, iodhon, na Peacaidhe do beanar ré an * nGairm beatha, agus na Peacaidhe is mó d'a bfuilmid clann, nó tuitha.

C. Cneud is inDeunta do Neach chum gur bhéirnde coimheodhadh ré air a Peacaidhibh?

F. Is cóir dhó rmuaideadh air na hAithribh, agus air na Comhradhaibh, iomh a naibh; agus fós cionnas do caith ré a Aimsir, nó do comhlíon Dualgas a Gairme, do thoil Dé agus na Comhanan.

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* Staid.

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can have the knowledge of their sins, or declare them in confession. *Isa.* 46. 8.

Q. What ought we to do that we may get a knowledge of our sins?

A. We ought to beseech God to give us the grace to know our sins; and then to make an exact examination of our Conscience, in regard to the Commandments of God and the Church; and in regard of the seven capital or deadly sins, whereof we have already treated at large.

Q. How do you make this examination?

A. If I confess but seldom in the year, I do quietly and steadily consider of every point of these in particular, and closely observe wherein I have offended God by thought, word, deed, or omission. *Ps.* 76. 5.

Q. Are there not certain sins which we ought to examine our Conscience upon very diligently?

A. There are; to wit, the sins which regard our profession or calling; and the sins to which we are most inclined, or given.

Q. What should we do that we may the better call to mind our sins?

A. We ought to think of the places and companies we have been in; and likewise how we spent our time, or fulfilled the duties of our calling in respect of God and our neighbour. *Rom.* 12. 2; 1 *Thess.* 5. 21.

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AN 5. LÉIGIONN.

Do'n Chriosde-bhríghadh.

C. Cneud é an data Ní, ir riaghtanach dhuinn Sacramuinte na hAithrighe?

F. Criosde-bhríghadh; nó Criosde-bhriseadh.

C. Cneud ir Criosde-bhríghadh ann?

F. A ta Doilghear Criosde fá chuim fan bPeacadh; agus Fhad aimh na Peacaighibh, maille ré Núna fírinneach rinn féin do Learghadh.

C. An nDeunaid an Dronghadh vo Foirfidin maith, aimh nach mbí Doilghear fá chuim fan bPeacadh?

F. Ní deunaid; oir a ta an Doilghear-ro ré riaghtanach.

C. Cneud iad na Coinghill iarmhar an Deagh-doilghear-ro?

F. Ir éigion dó beith, aimh dCúig, * Imneodónach. 2. Ór Cionn na Nadhuire. 3. Coitcionn. 4. An Aimh-chéim, nó ór Cionn gach Doilghear.

C. Cneud chiallughear a riadh, gun cóir do'n Doilghear-ro-a beith "Imneodónach"?

F. A ta, nach folaimh a theacht o'n gCriosde go fírinneach.

C. Cneud chiallughear a riadh, "ór Cionn na "Nadhuire"?

F. A ta, gun ab éigion gun ó Shlvaraicht Spárr an Spioraid Naoimh; agus fá na hAbhraibh, do mhuneat an Cneideamh dhuinn, do chiallfar an Doilghear-ro.

* cuid a trí.

THE FIFTH LESSON.

Of Contrition.

Q. WHAT is the second thing necessary for the sacrament of penance?

A. Contrition.

Q. What is Contrition?

A. It is a hearty sorrow for having fallen into sin; and detestation thereof, together with a firm purpose of amendment. *Ezech.* 18. 30, 31, 32; *Ps.* 6. 7; *S. Jo.* 8. 11.

Q. Do these make a good confession who are not sorry for having fallen into sin?

A. They do not; for this sorrow is absolutely necessary. *S. Jam.* 4. 2; *Conc. Trid. Sess.* 14, *c.* 4.

Q. What conditions doth this godly sorrow require?

A. It is necessary, first, that it should be Interior. 2. Supernatural. 3. Universal. 4. Supreme, or above all other grief.

Q. What means saying that this sorrow ought to be *interior?*

A. It means that it must proceed really from the heart. *Joel,* 2. 12, 13.

Q. What means *supernatural?*

A. It means that this sorrow must proceed from the inspiration of the Holy Ghost, and from the motives which faith teacheth us. *S. Jo.* 15. 5; *Conc. Trid. Sess.* 6, *Can.* 2; *Sess.* 14, *c.* 4.

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C. Cneud iad na hUdbaill-sin, do mhnaoi an Cneidearn dhonn?

F. A ta Eagla roimh éeine Jfrinn; Frad ain shaineamhlacd an peacaid; * Caill Nioshacta Neime; agus Maidear Dé.

C. Nad leor do Neac Doilsear do beid ain f'an bPeacad, do brisg go dTulleann dó Adhnran agus Mhinear ó'n sComanrain, nó Diosbail fhosalta ain biod?

F. Ni fóirneann; do brisg nad mar sgeall ain Dhia, na ain na Neidib, do mhnaoi an Cneidearn dhonn, acd mar sgeall ain an tSaosal, do bior an Doilsear thraillsge-re ain Neac.

C. Cneud fa nAbhaill dí, sgus cóir dó beid Coicceann?

F. Do brisg, sgus riachtanach, an Doilsear-ro a beid fa gach nle peacad marbha, an dno ir lusa de.

C. Cneud fa nAbhann dí, sgus cóir dó beid ann Aird-éeim?

F. Do brisg, sgus riachtanach dhonn, Frad do beid agnn ain an bPeacad ór Cionn gach nle Neide da Olcar; óir ni bfuil Olc ann coimhondeir.

C. Cá méid Cneud Cnoide-bhuidhe ann?

F. Da Chineul; Cnoide-bhuidhe Jomlan agus Cnoide-bhuidhe Neimhiomlan.

C. Cneud ir Cnoide-bhuidhe Jomlan ann?

F. A ta Doilsear fa feirg do dul ain Dhia, do brisg go bfuil fé nó maid ionn féin, agus go bfuil Spiorad aige ain an bPeacad.

C. Deun Sgiath Cnoide-bhuidhe Jomlain?

F. "A hTigeanna, ir mór do goillear oram "d'feargo do dhéanadh, do brisg go bfuil dí nó

* Caillearnn.

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Q. What are those motives which faith teacheth us?

A. The fear of hell-fire; an hatred of the baseness of sin; the loss of the kingdom of heaven; and the goodness of God. *Conc. Trid. Sess.* 6, *c.* 6; *Sess.* 14, *c.* 4.

Q. Is it not enough for one to have a sorrow for sin because it draws the reproach and contempt of his neighbour, or some worldly inconvenience upon him?

A. By no means; because the motive of this mean sorrow is neither God, nor the things which faith teacheth us, but the world. 2 *Cor.* 7. 10.

Q. Why do you say that it ought to be *universal?*

A. Because it is necessary that this sorrow should be for all mortal sins at least. *Ezech.* 18. 30, 31.

Q. Why do you say that it ought to be *supreme?*

A. Because it is necessary we should hate sin above all other evils; for there is no other evil so great as sin. *Deut.* 30. 15, *&c.*; *S. Mat.* 25. 41; *Rom.* 5 *c.* 12 *v.*, 6 *c.* 23 *v.*

Q. How many kinds of Contrition are there?

A. Two; *perfect* and *imperfect* Contrition.

Q. What is *Perfect* Contrition?

A. It is a sorrow for having offended God, because he is sovereignly good in himself, and has an abhorrence for sin.

Q. Make an act of *Perfect* Contrition.

A. "O Lord, it grieves me to the heart for "having deserved thine anger, because thou art

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" maiṡ aguṡ nó ṡeanamail. A tá Rí͛ agam,
" maille ré do Ṡhnáraiḃ, mo beaṫa do leaṙuġaḋ."

C. Cred ir Croiḋe-bríġaḋ Neiṁiomlán ann?

F. A tá Dealġear Croiḋe fá ċeiṫiṁ ran bPeacaḋ, ṫré na ġnáṫeamlaċt; nó ail Eagla roiṁ ċeiṫiḋ Iṙaiṙn; maille ré Fraċ ail an bPeacaḋ, agus ré Oóċċar, Maṙċeaṁuiṙ d'fá-ġail ó Dhia.

C. Deiṙ Ṡnísom Croiḋe-bríġiḋ Neiṁiomlaiṁ.

F. "A hUiġeaṙna, ir nó nóṁ do ġoilleaṙ
" oṙam Feaṙġ do ċuṙ oṙc; do bríġ go bṙeiṫ an
" Peacaḋ nó ġnáṫeamail, agus go gCṙeiṫeann
" mé a gCoiṁṫabaiṙṫ do Naḋaiṙc agus do fiaṙ-
" ċeaṙ Neaṁḋa do ċailleaḋ go bṙáṫ; agus mé
" féiṁ do ḋaṁnuġaḋ go ṙioṁṙiḋe. A tá Rí͛
" agṙm, maille ré do ġnáṫaiḃ, mo beaṫa do
" leaṙuġaḋ."

C. Ar maiṫeaṁ a ṙeacaiḋe do'n Té, a tá Croiḋe-bríġṫe go hiomlan, an ṫan naċ bṙeiṫ ré ail a Chṙiṁaṙ foilṙiḋiṁ do ḋeuṁaṁ?

F. Maiṫeaṁ; ná tá Rí͛ Foilṙiḋiṁe aiġe.

C. An leoṁ an Croiḋe-bríġaḋ Neiṁiomlaṁ maille ré Sacṙamuiṫ na hAiṫṙiġe, ċuṁ Maṙ-ċeaṁuiṙ d'fáġail ann ar bPeacaiḋiḃ?

F. Ir leoṁ, an ṫan naċ dTaṫoṁġe ann Aon-ċoiṁġioll do na ceiṫṙe Coiṁġilliḃ, ail ar labṙa-maṁ ṙṁaṙ; agus ná "ċoiṙiġeann an tAiṫṙiġeaċ
" ail Dhia, Tobaiṙ ġaċ ṁle ṙíṁeṁaċta, do
" ġnáḋuġaḋ."

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"infinitely good and amiable. I am resolved, "with the help of thy grace, to amend my life."

Q. What is *Imperfect* Contrition?

A. It is a hearty sorrow for having fallen into sin, because of its baseness; or for fear of hell-fire; together with a detestation of sin, and with the hope of obtaining pardon of God. *Conc. Trid. Sess.* 14. *c.* 4.

Q. Make an act of *Imperfect* Contrition.

A. "O Lord, I am sorry for having offended "thee, because sin is very odious, and puts me in "danger of forfeiting eternally thy sight, and "thy heavenly kingdom; and of damning my-"self for ever. I am resolved, with the assist-"ance of thy grace, to amend my life."

Q. Does he who is perfectly contrite obtain the remission of his sins, when it is not in his power to confess them?

A. He does; provided he be resolved to confess them. *Conc. Trid. ibid.*

Q. Is *Imperfect* Contrition, together with the sacrament of penance, sufficient for obtaining the remission of our sins?

A. It is, when none of the four conditions we spoke of above is wanting; and provided the penitent *begin to love God as the fountain of all justice.* *Conc. Trid. Sess.* 6, *c.* 6.

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Do Neiċiḃ aiṁiġe ḟoġnaṁ go mór, ċum an Peacaċ do neaṁtṅġaḋ aġṫ do ġlṙaṙaċt ċum Cṙioṁde-ḃṙiġiḋ

C. Cṙeṁd ir cóiṁ do'n ṗeacaċ do ḋeṁaṁ, ċum go mḃiaḋ ré ḟíoṁ-ḋoiliġeaṙaċ, Cṙioṁde-ḃṙiṫṫe ḟa na ṗeacaiḋiḃ?

F. Ir cóiṁ ḋó an Tṁṫṙe Neaṁḋa-ṙo d'iaṙṙaḋ aiṁ Dhia go dtéiġiollaċ, aġṫ na Neiṫe, do ġṁíoṙóċaḋ é ċṁge, do ḃṙeaṫṁġaḋ go ḋṫṙiaċtaċ.

C. Cṙeṁd iaḋ na Neiṫe-ṙiṁ, ir cóiṁ ḋó do ḃṙeaṫṁġaḋ?

F. Deaṙcaḋ, aiṁ dTṡr, aiṁ ṁóṁḋaċt aġṫ aiṁ ṁaiṫ Dé, aiṁ aṙ ċṁ ré Feaṙġ. 2. Deaṙcaḋ aiṁ gaċ Maiṫ ḋa nDeaṙnaiḋ ḋó. 3. Deaṙcaḋ aiṁ ṗáiṙ nó aiṁ Cheṫṙaḋ JOSA CRÍOSD aiṁ a ṙoṁ.

C. Cṙeṁd oile ir inDeṁṫa ḋó, ċum é féiṁ do ġlṙaṙaċt ċum Tṁṫṙe aġṫ Doiliġiṙ ḟa na ṗeacaiḋiḃ?

F. Smṫaiṁeaḋ, aiṁ Tṡr, aiṁ Uiṁiṁ aġṫ aiṁ ġṁáiṁeaṁlaċt a ṗeacaiḋeaḋ. 2. Aiṁ a Dhiomḃṁḋeaċaṙ, aġṫ aiṁ a ḋaṁaċt díċċéillíġ aġ deṁaṁ na bPeaċaiḋeaḋ.

C. Naċ ḃṙṁl * Sliġe éigin eile aṁṁ fóṙ, aṙ aṙ ab féidiṁ ḋó Taiṁḃe do ḃṙaiṁ?

F. A tá; ir féidiṁ ḋó a ṫabaiṙṫ ḟa deaṁa, gṁ éṁll ré Díoġaltaṙ Dé, aġṫ Pṁṫa Jeṁiṁ.

C. Cṙeṁd oile fóṙ ir cóiṁ ḋó do ḋeṁaṁ, taṙ éiṙ na Neiṫe-ṙi, aiṁ aṙ laḃṙamaṙ, do ḃṙeaṫṁġaḋ aġṫ do ṁeaḋaċan ioṁṁ a † Aiġneaḋ go ḋṫṙiaċtaċ?

* Meoḋaiṁ. † Jeṫiṁ.

Of certain things which greatly serve to strengthen and move the Sinner to Contrition.

Q. What ought the sinner do in order to be truly sorrowful and contrite for his sins?

A. He ought to beg earnestly of God, to grant him this heavenly sorrow, and diligently to reflect on the things which may excite him thereunto. *S. Jo.* 15. 5.

Q. What are those things which he ought to reflect upon?

A. Let him consider, first, the majesty and goodness of God, whom he has offended. 2. Let him consider all the good he has done him. 3. Let him lay before his eyes the Passion or Sufferings of JESUS CHRIST for his sake. *Ps.* 47. 1; *Deut.* 32. 6, &c.; *Phil.* 2. 5, &c.

Q. What else ought he to do towards moving himself to a true sorrow for his sins?

A. Let him think, first, on the number and baseness of his sins; 2, On his ingratitude and unreasonable boldness in committing sin. *Jer.* 2. 12, &c.; *Heb.* 10. 28, 29.

Q. Is there not still some other means from which he can draw an advantage?

A. Yes; he can consider that he has deserved the divine vengeance, and the torments of hell. *Jer.* 2. 19; *Heb.* 10. 27.

Q. What else ought he to do, after having diligently considered and weighed in his mind these things we spoke of?

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F. Ir cóir dó é féin do briorbhaḋ go dí-
ċiollaċ, ċum Dé, Aċain na hUile thócaire, a
Chruṫaiġteoir, a flaṫṁaiġteoir, agus a Cho-
ṁhaiġteoir do ṁolaḋ agus do ġnáthuġaḋ ór Cionn
gaċ ole Ní, air Son, ní hé aṁain an Rae
Aiṫriġe, agus gaċ Tíoḃlaice eile, do fuair ré
raḃ; aċt fós do ċionn go bfuil ré nó ṁaiṫ agus
nó ġeanaṁail ionn féin.

Do'n Rún daingion.

C. Cneud é an tneas Ní, ir miaċtanaċ ċum
Sacramuinte na hAiṫriġe do ġlacaḋ go tair-
beaċ?

F. Rún daingion, láidir gan Aoin-ní do ḋeu-
naḋ an Aġaiḋ ċola Dé ó rin fuar.

C. Cneud é deir tú fuir an Té a tá gan an
Rún daingion-sa?

F. Ní bfuil Foġnaṁ air a ḟoillsiḋ; do bhíġ
go bfuil an Rún-so nó miaċtanaċ.

. .

C. Deuna Sníom Rún daingin?

F. "A hTíġearna, a tá Rún agus Dóċċar
"Daingion agum, maille ré Congnaṁ do ġnáṫ,
"gan tFeairġ-so do ċuilleaḃ ní sa mó: do bhí
"ḟeair liom mo báṫ do ċeaċt iona cuiṁ anna
bPeacaḃ ó so a maċ.

C. Cionnar aiṫneoċar Neaċ, go maiḃ an
Rún-so aige?

F. Aiṫneoċaiḋ sé é air dá ṁíniṁoṁarṫa,
iodon, feaċnaḃ * Chiontaċa an ḟeacaiḋ, agus
Learnġaḃ na beaṫa.

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* Ocaide, Siocna.

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A. He ought to excite himself earnestly to praise and love God above all things, the Father of all mercy, his Maker, his Saviour, and his preserver; not only on account of the time he gave him to repent, and of all his other gifts, but also because he is infinitely good and amiable in himself. *Ps.* 33. 1, &c.; *S. Luke,* 18. 19.

Of a Firm Purpose of Amendment.

Q. What is the third thing that is necessary for receiving the sacrament of penance with benefit?

A. A firm and strong resolution to do nothing against the will of God, henceforward.

Q. What do you say of him who has not this firm resolution?

A. His confession is good for nothing; because this resolution is absolutely necessary. *Ps.* 118. 106; *S. Mat.* 10. 37, 38, 39; *Conc. Trid. Sess.* 14, *c.* 4.

Q. Make an act of firm purpose?

A. "O Lord, I am resolved, and have strong "hope, by the help of thy grace, not to deserve "thine anger any more; I would rather die than "fall henceforth into sin."

Q. How shall one know that he had this resolution?

A. He will know it by two principal signs; to wit, the shunning of the occasions of sin, and amendment of life. *S. Mat.* 7. 20; *S. Luke,* 6. 44; *Coloss.* 3. 1, 2, &c.

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AN 6. LÉJJONN.

Do'n Foillsiughadh.

C. Cred é an ceadfaidhe Nî, ar fiadhnaise Dhé agus Sacramuinte na hAltóra?

F. Foillsiughadh.

C. Cred ar Foillsiughadh ann?

F. A tá Carad agus Foillsiughadh Peacaidh, do réir an tAltóraidh an a Aghaidh féin, a Láthair Sagart, as a bfuil Aghdarras dhá bheathaidhmhuid Altóra do dhul air, agus dhá Léigear agus * Maitheamhnas do thabhairt dó.

C. Cionnas ar cóir an Foillsiughadh-so do dheunamh?

F. A tá d'fiadhaibh oirnn, gan éis gur mhoghsúidheamar fionn féin go dtéadhfadh, gach uile peacadh marbha air a gCoimhniughthe, d'innisin gan iomarcaidh gan Earbadh; agus fós gach Dhé Peacaidh; tá méid Uaisle do thréamar ann; agus gach Mod air a nDeaghnamar é, mar Mod é do mheudughadh go mór an Peacadh.

C. An bfuil sé fiadhnaise go cionnte, gach uile peacadh marbha, da nDeaghnamar, agus air a gCoimhniughthe, do dhul a bhFoillsiughadh?

F. A tá gan Amharus; óir gid bé ceilear Aoin-peacadh, cuirid sé, as marbhughadh na Sacramuinte-sin, agus as deunamh bréige ris é Dhe, acht sé Dia féin, Mór-peacadh marbha a gCeann an Iomlain da chionntaibh.

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* Absolóid.

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THE SIXTH LESSON.

Of Confession.

Q. WHAT is the fourth thing that is necessary for the sacrament of penance?

A. Confession, *Num.* 5. 6; *S. Jo.* 20. 23; *Acts*, 19. 18; *S. Jam.* 5. 16.

Q. What is Confession?

A. It is an accusation or declaration of sins, made by the penitent against himself, in the presence of a priest, who has power to enjoin him penance, and to give him the remedy and absolution thereof. 1 *S. Jo.* 1. 9.

Q. How ought this declaration to be made?

A. We are obliged, after a diligent and exact examination of ourselves, to tell every mortal sin we remember, without adding or diminishing, and likewise every kind of sin; how often we fell into it, and every circumstance thereof which doth considerably aggravate the sin. *Conc. Trid. Sess.* 14, *c.* 5; *Catech. Conc. Trid. Part* 2; *S. Carol. Act. Eccles. Mediol.*

Q. Is it certainly necessary to mention in Confession all the mortal sins which we have committed and call to mind?

A. It is, undoubtedly; for whosoever conceals any one sin, addeth a grievous mortal sin to the rest of his offences, by abusing this sacrament, and by lying not to man, but to God himself. *S. Ja.* 2. 10; *Acts*, 5. 4; *Conc. Trid. Sess.* 14, *c.* 5.

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C. Cpeud é coimmiṫeaṫ oppum an bPeacaide go hUile do éuṫ a bpoiṫiod?

F. A tá go coiṫcionn Eaglá nó Naime.

C. An piaċtanaċ do Neaċ diúltaḋ do'n Dpoicheagla agus do'n Leaṁ-naime-pi?

F. Is piaċtanaċ; óiṫ gan pin, biaiḋ damanta go píonnuide; agus ann Aiṫ na Naime; do diúlt pé d'éuluiṫ ann Uaiṫneaṫ, do ṫeuḃaiḋ Naime agus imdeaṫaḋ go hOṫaiṫe, a bpaṫnaime an Doṁain móip, Là an bpeicheaṁnaiṫ.

C. Naċ baṫlaċ dúnn, go nInneoṫaḋ an tOide Foiṫidine an bPeacaide do dúne éiṫin eile?

F. Ní baṫlaċ; óiṫ a tá d'éiaċaiḃ aiṫi, pá péin a beiṫ damanta go píonnuide, bár d'éulaiṫ pul d'éoillteoċaḋ Aoin-peacaḋ déoḃ: Or a cionn pin, do éuṫeaḋ pé ó na Cheim pan Eaglup.

AN 7. LÉIṪIONN.

Do'n Mod aiṫ an cóip Foiṫidin do ḋeunaṁ.

C. Tar éis gun cionnuṫuiṫ do peacaide, agus gun éuiṫ ad Chuimne iad; tar éis póg dé péin do ṫlúaṫaċt, agus do bnoḋuġaḋ éum píon-doiliġiṫ pá ceaṫmail ionnta; cionnar iomċaiṫim dé péin a bpaṫnaime an tSaṫaiṫ?

F. Aiṫ mbeiṫ daṁ go tiomḋa, cuiṫeaċ, léiṫim mé péin aiṫ mo Ṫhlúniḃ; coiṫneaṫaim mé péin agus iaṫnaim go hUṁal beannaċt an Aṫap Foiṫidine.

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Q. What hinders us to declare all our sins in Confession?

A. It is commonly either fear or shame.

Q. Is it necessary for us to renounce this criminal fear or foolish shame?

A. Yes; for unless we do so, we shall be damned for ever; and instead of the shame we refused to endure in private, we shall suffer shame and reproach publicly, before the whole world, on the day of judgment. *Nahum. B.* 4. 5, &c.; 1 *Cor.* 4. 5; *Conc. Trid. Sess.* 14, *c.* 5.

Q. Is it not to be feared that our ghostly father may discover our sins to somebody else?

A. No; for he is bound, under pain of eternal damnation, to suffer death sooner than reveal any one sin; moreover, he would fall from his degree or rank in the church. *S. Thom. quodl.* 12. *art.* 16; *Conc. gener. Lat.* 4, *C. Omnis utr. sex. de Pœnit.*

THE SEVENTH LESSON.

Of the manner in which Confession ought to be made.

Q. After you have recollected your sins, and fixed them in your memory, after you have also stirred up and excited yourself to true sorrow for having fallen into them, how do you behave yourself in the presence of the priest?

A. I fall upon my knees full of heaviness and sorrow, I bless myself, and humbly ask the ghostly father's blessing. *Ps.* 50; *S. Jam.* 4. 10.

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C. Cneud iad na briathra ir gnàthach leat a rádh, an tan iarrtar tú a beannacht-fein?

F. A deirim: BENEDIC MIHI PATER, QUIA PECCAUI, idon, "beannaigh mé a "Athair, óir do peacaigeas."

C. Cneud do ní tú na déanamh fin?

F. A deirim an CONFITEOR a Laidin, go nuige MEA CULPA, mar Dhe mé do thugsat Laidin; mun ab eadh, a deirim é a nGaoidhilg, tri an bFocal-so, "Tiu mo Choir féin."

C. Abair an CONFITEOR a Laidin.

F. "Confiteor Deo Omnipotenti, beatae "Mariae semper Uirgini, beato Michaeli Ar- "changelo, beato Ioanni Baptistae, Sanctis "Apostolis Petro et Paulo, omnibus sanctis, "(et tibi, Pater,) quia peccavi nimis cogita- "tione, uerbo et opere, mea culpa, mea "culpa, mea maxima culpa. Ideo precor bea- "tam Mariam semper Uirginem, beatum "Michaelem Archangelum, beatum Ioannem "Baptistam, Sanctos Apostolos Petrum et "Paulum, omnes Sanctos (et te, Pater), orare "pro me ad Dominum Deum nostrum."

C. Abair é a nGaoidelg?

F. "Admhuighim do Dhia Uileachumhachtach, do "Noimh Mhuire do bi riamh na hOige, do noimh Mi- "cheal Archaingeal, do noimh Eoin baiste, do na "noimh-Abdolaibh Peadar agus Pól, do na "hUile Naomhaibh (agus dhe-ri, a Athair), gus "peacuigeas go trom lé Smuaineadh, lé bhéithe "agus lé Gniomh, tré mo Choir féin, tré mo "Choir féin, tré mo mó Choir féin. Uime sin "guidim Noimh Mhuire an tSion-óige, noimh Micheal "Archaingeal, noimh Eoin baiste, na noimh- "Abdoil Peadar agus Pól na hUile Naomha, "(agus tusa, a Athair), dá gude air mo son "chum an dTigearna Dia."

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Q. What words do you make use of, when you ask his blessing?

A. I say, "Bless me, father, for I have sinned."

Q. What do you do afterwards?

A. I say the *Confiteor* in Latin, to *meâ culpâ*, if I understand Latin; if not, I say it in English, to these words, *through my fault.*

Q. Say the *Confiteor* in Latin.

A. "Confiteor Deo omnipotenti, Beatæ Mariæ "semper Virgini, beato Michæli Archangelo, "beato Joanni Baptistæ, sanctis Apostolis Petro "et Paulo, omnibus sanctis, (et tibi, Pater,) quia "peccavi nimis Cogitatione, Verbo et Opere, meâ "culpâ, meâ culpâ, meâ maximâ culpâ. Ideò "precor Beatam Mariam semper Virginem, bea- "tum Michaelem Archangelum, beatum Joan- "nem Baptistam, sanctos Apostolos Petrum et "Paulum, omnes Sanctos (et te, Pater) orare pro "me ad Dominum Deum nostram."

Q. Say it in English.

A. "I confess to Almighty God, to the "blessed Virgin Mary, to the blessed Michael "the Archangel, to the blessed John Baptist, to "the holy Apostles Peter and Paul, to all the "Saints (and to you, Father), that I have sinned "in thought, word, and deed, through my fault, "through my fault, through my most grievous "fault. Therefore I beseech the blessed Virgin "Mary, the blessed Michael the Archangel, the "blessed John the Baptist, the holy Apostles "Peter and Paul, and all the Saints, (and you, "Father,) to pray for me to our Lord God."

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C. Cneud ir cóir do dénamh na dlaidh rin?

F. Ir éigion dam innirin, cá fad ó rinne mé Faitidin; agus mé féin do chonnncadh go hAifrige ann gach Peacadh marbha dá nDeanmar o foin a leith; agus fós ir na Peacaidhb marbha do déanmadar roime rin.

C. Cneud ir cóir dhe do dénamh, an tan chuirear an tOide Faitidine Ceird ort?

F. A tá d'fiachaib orm a fheagna go finnneach agus go hUmal.

C. Cneud do ní tú tar éis do peacaidheadh d'admhail?

F. Criochnughim an CONFITEOR; agus éirdim go hAifneach leis an gCoimhdhe, do bein an tOide Faitidine dam, agus leis an mbreithemhnar Aithrige, chuireas orm.

C. Cionnar iomchaidh tú féin, an tan do bein an tAthair Faitidine * Soin-bhreith ort, nó Maitheamhnar dhe?

F. Do rim gnóth Chroide-bhrúighe anna nAm gCeudna, iodon, glacaim Thuire agus Doilgheas mór fá mo peacaidhb; agus glacaim an Soin-bhreithemhnar go Croim-deannach, Amirioll.

C. Cneud ir nDeunta dhe tar éis na Faitidine?

F. Ar cóir dam buidheachas mór do thabairt do Dhia fá maitheamhnar mo peacaidheadh do thabairt dam; ir cóir dam fós mo deagnúth † d'athnagadh, agus mo bhreithemhnar Aithrige do comhlionadh go crabhthach, buidheach, comhlnach agus ir féidir é.

C. Nach tarbhach do'n peacach, ait Uaimh, an tSacin-bhreith do chur ait Cainde?

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* Abrolóid. † d'athnuchan.

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Q. What are you to do next?

A. I must tell how long it is since I confessed last, and accuse myself particularly of all the mortal sins which I have committed since that time; and likewise of the mortal sins which I forgot before.

Q. What ought you to do when the ghostly father asks you questions?

A. I am obliged to answer him faithfully and submissively. *Eph.* 4. 24, 25.

Q. What do you do after you have confessed your sins?

A. I finish the *Confiteor*, and listen attentively to the counsels which the Confessor gives me, and to the penance which he enjoins me.

Q. How do you behave yourself when the Confessor is giving you the absolution?

A. I make at the same time an act of contrition; that is, I conceive great grief and sorrow for my sins, and receive the absolution with the head bowed down, and with an humble heart.

Q. What are you to do after Confession?

A. I ought to give great thanks to God for having forgiven me my sins; I ought likewise to renew my good resolutions, and to perform my penance devoutly and thankfully as soon as possible. *S. Luke*, 15. 16, 17, 18, &c; *S. Jam.* 1. 24.

Q. Is it sometimes profitable to the sinner that the absolution should be deferred?

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F. Ir tarbaċ, agus fóṫ ir fíṁ-ṁaċtanaċ dó, aṁ Ualṁuiḃ, a cuṁ aṁ Aṫla.

C. Cia d'aṁ ṁaċtanuṫaċ, an tSaoṁ-ḃreiṫ do ċuṁ aṁ Aṫla dó?

F. Do'n Dṫoiṁneaċ, a tá an Aṁbáṫor na Neiṫeaḋ, a tá d'Ualaċ aṁ gaċ Cṁiosdoṁḋe d'fóġlaiṁ, agus do beiṫ aiġe; nó an Aṁbáṫor ḋualgais a Ghaiṁne: do'n Dṫoiṁneaċ, a tá maiṁneaċtnaċ, tar éis fuagaiṫa, fá na gCloiṁn agus a nTeaġlaċ do ṫeagaṁ agus do ṁṁáṁaḋ go Cṁiosdaiṁṁ: do'n Dṫeam maṫ an gCeudna ṁé naċ áill * Cionnaċa no fóġur an ṁeaċaiḋ do ṁeaċnaḋ.

C. Cṁeud é ṁin Cionnaċa, nó Siocaiṁ no fóġur an ṁeacaiḋ?

F. Gaċ Ní, lé an gnáṫaċ, Neaċ do ṫaṁṁuiġ ċuṁ Peacaiḋ; maṫ a tá Taiṫiġe Tiġe nó Coṁḋlradaiṁ, do ṫaṁṁuiġeaṁ Neaċ go coiṫċeann ċuṁ Peacaiḋ; Léiġṫeoiṁaċt Leaḃar nGaṁnaiṁḋe nó Sṁuiġe; Leaṁṁuṁ do gaiṁ nó do Cheiṁḋ, ṫré an gnáṫaċ né Neaċ ṫaṫiṁ a bPeacaḋ.

C. An féidiṁ, go bṁuil d'fiaċaiḃ oṁuṁ, aṁ Chor aṁ biṫ, an Lúċt Gaol agus Páiṁde, nó an gCeiṁḋ beaṫa do ṁeaċnaḋ agus do ṫnéigeann?

F. Go deiṁiṁ ir féidiṁ; óiṁ ir deanḃṫa, go bṁuil d'Ualaċ oṁuṁ a ṁeaċnaḋ, an ṫan do ċíṁḋ, ṫar éis gaċa Coṁaiṁle dá bṁaṁaṁaṁ, agus gaċa Dúṫċill dá nDeaṁnaṁaṁ, go dTaṁṁuṁgiḋ siun do gnáṫ ċuṁ Peacaiḋ; óiṁ ní folaiṁ óṁuṁ sgor do'n ṁeacaḋ, nó an Cionnaċa do ṁeaċnaḋ.

C. Cia úṫ an Aiṫne-ri óṁuṁ?

* Ocaiḋ no gaṁ.

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A. It is sometimes profitable, and even absolutely necessary for him that it should be deferred. *S. Mat.* 7. 6; 2 *Cor.* 7. 8, 9; *Rit. Rom*; *S. Carol. Instr. ad Confess., Act. Eccles. Mediol. Part* 4, *page* 651.

Q. For whom is it necessary that the absolution should be deferred?

A. For those who are ignorant of the things which every Christian is obliged to learn and know, or that are ignorant of the duties of their calling: for those, also, who, after admonition, neglect to instruct and govern their children and family christian-like; for those, likewise, that are not willing to avoid the immediate occasions of sin. *Innoc. XI. Decret. contra* 65 *Propos.* 2 *Martii*, 1679; *S. Carol. ad Confess. Part.* 4, *page* 651; *Rit. Rom.*

Q. What means the immediate occasion of sin?

A. Every thing that is wont to draw one into sin; as for example, the frequenting of a house or company which commonly draws one into sin, the reading of love-books, the following of a calling or trade by which a person is accustomed to fall into sin.

Q. Is it possible that we are obliged upon any account, to avoid or forsake our kindred, companions, or the calling we live by?

A. It is very possible; for it is certain that we are under an obligation of shunning them when we see that after all the admonitions we have received, and after all the endeavours we have made, they continually draw us into sin; for it is necessary for us either to cease from sinning or to avoid the occasions.

Q. Who gave us this commandment?

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F. An Slaingeóil, ag rád: "Mar cuintead "do fúil, nó do Lán déar ré hOilbém d'fágail "duit, bean arad an tSúil, nó geárr díot an "Lán, agus teilg uait í; óir is fearr duit "Aon-ball do do ballaib do cailleadh, iona do "Chorp uile do teilgean go hIfrinn.

C. Cia hEile d'an riachtanach, an tSoirbheid do cur air Aéla?

F. Do'n mhuintir, ag a brúl droichcleachtadh agus Leannán Peacaidh, nó go learúid a mbeatha: do'n Droing mar an gCeudna, ne nach aill Maitheamhnas do tabairt d'a gCoimhthain, no Síothcain do dhéanamh.

C. Cia hIad fóir d'an riachtanarach a dúltadh, nó a cur air Cáirde?

F. Do'n Dream ag a brúl Cuid na Coimhthan, nó do rinnidh Díogbail do mhuin nó do Chlú na Coimhthan, agus ré nach Mian Aithreach do dhéanamh do réir a gCuimhne.

C. Cia hEile fóir d'an cóir a dúltadh nó a cur air Aéla?

F. Do'n mhuintir do peacaig ór áird, agus do dúltar leoir-gnóth nó Aichnighe do dhéanamh ór áird, do réir Nóir na Tíre, agus Aithe an Earboig nó an Uachtaráin.

C. Cia fá deoidh d'an riachtanach, a cur air Cáirde?

F. Do'n Droing, do éig dhuit Foirdhe gan Ullmhughadh, gan Chuaiteughadh Cogaidh, gan Doilgheas fá na bPeacaibh, gan Núa fhirinneach iad féin do learúghadh; agus fóir do'n mhuintir, nach

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A. Our Saviour, saying, " If thy right eye or " hand scandalize thee, pluck out the eye, *or* cut " off the hand, and cast it from thee; for it is better " for thee that one of thy members perish, than " that thy whole body be cast into hell." *S. Mat.* 5. 29, 30; *S. Mark*, 8. 36; *S. Luke*, 9. 25; *S. Greg. Mag. Can. Falsas de Pœnit., dist.* 2; *Inno. II. Can. Fratres de Pœnit. dist.* 5; *Alex. VII. Inno. XI. Decret contra* 65 *Propos.*, 1679.

Q. For whom else is it necessary that the absolution should be deferred?

A. For those who are in a habitual or customary sin, until such time as they mend their life; for those also that have not the will to forgive their neighbour, nor to make peace with him. *S. Carol. ib.*; *Conc. Later. II, Can.* 22; *Rit. Rom. XI. ib.*

Q. For whom still is it necessary that the absolution should be deferred?

A. For those who have their neighbour's goods, or that have hurt their neighbour either in his goods or reputation, and have no mind to make restitution according to their ability. *S. Carol, ibid*; *Conc. Lateran. ibid*; *Rit. Rom.*

Q. To whom else is it fit to refuse or delay the absolution?

A. To those who have sinned publicly, and refused to make satisfaction or do penance openly, according to the custom of the country, and the injunction of the bishop or superior. *Conc. Trid., Sess.* 24, *c.* 8; *Rit. Rom.*

Q. For whom, lastly, is it necessary that the absolution should be deferred?

A. For those who come to Confession without preparation, without an examination of conscience, without sorrow for their sins, without a true resolution of correcting themselves; and

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nDevnann foirdin iomlán, nó mé nach áill an bhreitheamhnus Aitheirge, do chneas an Sagart oifig, do coimhlionadh.

C. An leor do na Dhonnsaibh-ri sle an Uicht do bhalad go teann, agus gealladh go laidir gach sle Ní, ir miachtanach, do dhevnamh?

F. Ní leor rin do'n Dhuine aindhíoraigh, do éis chum Foirdine gan Ullamhnadh; ná do'n Dheam do sheall éeana mé na nGeallamhnaibh an Oide Foirdine, nó iad féin, bud cóna a nádh; murna bhfuil a nGrair báir, agus murna nUllamhnaeas Uicht an Aindhíir, man ir cóir, ral do beirteas Soir-bhreith oifig; óir ní mé bhiathnaibh ná mé Geallamhnaibh, acht mé Sinsearthaibh do fagbas Flaithear Dé.

C. Cherd é teigeamhadh, dá dTugadh an tOide Foirdine Soir-bhreith air an Mhanchir, do éí re air Earbhadh na gCoinnioll miachtanach?

F. Do teigeamhadh, go mbiadh an tSoirbhreithir gan bhrig, gan Nach; agus go nDevmhdir a mhuin, an tOide Foirdine agus an Peacach, Coir mhór an Aigidh Dé.

C. Cherd é ir cóir a nádh rir an Dhuine dícéillig, do ghlacbadh Doir-bhreith nó Dírlicadh an tSagairt go hOlc; agus a déanadh, gur ab Eagal leo go bhfuighidir bar obann ann a bPeacaibh?

F. Ir cóir a chur an mhail dóibh, a bhad ó focan air bith do dhevnamh dóibh, go dTarmhongadh Soir-bhreith mhíoltrdonach Mallacht Dé orra; agus nach dTréigfidh Dia iad ann Am na * Chnadóige, mad níd féin Dícéioll air Aithirige agus air fhoicéain do dhevnamh mé Tigearna na Thócaire.

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* Riachtanas.

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likewise for those who make not a full confession; or that are not willing to perform the penance which the priest enjoins them.

Q. Is it enough for all these people to knock their breasts hard, and positively promise to do all things that are necessary?

A. It is not enough for the ignorant people who come to confession without preparation, nor for those who by their promises have already deceived their confessor, or rather themselves, unless they be in danger of death, and that such as are ignorant be actually instructed, and duly disposed before they get absolntion; for it is not by words or promises, but by works, the kingdom of God is obtained. *S. Mat* 7. 21; 1 *Cor.* 4. 20; *Tit.* 1. 16; *Conc. Lat. II., Can.* 22; *S. Carol. Instr. ad confess. ib. Inno. XI.*

Q. What would happen if the director should absolve all those whom he sees to want the necessary conditions?

A. It would happen that this absolution would be of no force nor value; and that both the confessor and sinner would commit a great crime against God. *S. Mat.* 15. 14.

Q. What should be said to the senseless people who would take ill the Confessor's severe sentence or refusal; and would say that they are afraid to die suddenly in their sins?

A. They ought to be made sensible, that far from their receiving any benefit by an absolution given against all rule, it would draw the curse of God upon them; and that God will not abandon them in the time of necessity, if they themselves endeavour to repent and make their peace with the Lord of Mercies. *Jerem.* 4. 14; *Ezech.* 13. 10, 19; *S. Greg. Homil.* 26, *in Evang.*; *Conc. Carth. IV. Can. II. Arelat. Can.* 12; *S. Cypr. epist.* 18.

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AN 8. LÉJȜJONN.

Do'n Leoiṁ-ȝníoṁ.

C. Cneud é an cṡȝeaḋ Ní ir miaċtanaċ ċum Sacramuinte na hAiṫriȝe?

F. Leoiṁ-ȝníoṁ, ioḋon, Cṡtiuȝaḋ ain Son na Marla, do tuȝaḋ do Dhia mir an bPeacaḋ; aȝur ain Son na hEuȝcóra, do minneaḋ ain an ȝCoṁanrain.

C. Naċ féidir ḋúnn Faiṫiḋiu ṁaiṫ do ḋeunaṁ ȝan Núṁ Leoiṁ-ȝníoṁ do ḋeunaḋ do ṫéir an nAcfuine?

F. Ní féidir; óir a tá an Núṁ-ro miaċtanaċ ain ȝaċ nle Chor.

C. Naċ maiṫeann an Fionúr, a dliȝeann do'n ṗeacaḋ, an tan a maiṫeann an Peacaḋ féin?

F. Maiṫeann an Fionúr ríoṁuiḋe; ȝlóeaḋ, ní ȝnáṫaċ ȝo maiṫeann an Fionúr aimriorḋa.

C. Naċ nDeanaiḋ Criorḋ Leoiṁ-ȝníoṁ ain an Son?

F. Do minniḋ ȝo cinnte; ȝlóeaḋ ní naċa a Leoiṁ-ȝníoṁ ṫó líonṁan-ron a Socan ḋúnn, muna ȝCoṁoiḃniȝeaṁuiḋ féin ṫé na ȝnáṫaiḃ, aȝur muna nDeunuiḋ an nDiṫċeall ain ṡáraḋ do ṫabairt do Dhia a ȝCRÍOSD, aȝur TRE CRÍOSD, noċ do beiṫ Mairṫe aȝur Lraiḋeaċt d'an nȝníoṁaṁaiḃ-ne a Láṫain Dé: aȝur "ann a ȝCruiṁiḋ an nDóṫċar aȝur an Muniȝin "ȝo hIomlán"; óir ȝlóeaḋ ȝur ṡulaiuȝ aȝur ȝur irliȝ an Slanuiȝṫeoir é féin ȝur an mbár ain an Son; ní ṡolaiṫ ḋúnn-e ṡór rinn féin d'irliu-

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THE EIGHTH LESSON.

Of Satisfaction.

Q. WHAT is the fifth thing necessary for the Sacrament of Penance?

A. Satisfaction, that is, a Reparation of the injury offered to God by Sin; and injustice done to our neighbour.

Q. Can we not make a good Confession without having a resolution of satisfaction according to our power?

A. We cannot; for this resolution is absolutely necessary. *Exod.* 22. 1, *&c.*; *Rom.* 13. 7; *Conc. Trid. Sess.* 14, *c.* 8.

Q. Is not the punishment due to sin forgiven, when the sin itself is remitted?

A. The everlasting punishment is forgiven; but the temporal punishment is not usually forgiven. 2 *Kings*, 12. 13. 14; *Heb.* 12. 6; *Conc. Trid., ib.*

Q. Did not Christ make satisfaction for us?

A. He did, certainly; however, his superabundant satisfaction will not avail us, unless we ourselves co-operate with his grace, and use our endeavours to satisfy God *in Christ and through Christ*, who renders our actions agreeable and meritorious before God; and *in whom we put all our hope and confidence;* for although our Saviour suffered and *humbled himself to death for our sake*, still we must humble ourselves and suffer *in union with him*, if we have a mind to be *conformable to him*, or to be made partakers of

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ɡaḋ, aɡur furaiɡ "mar ón rir, már Mian rinn a beiṫ coṁcoraṁnuil rir," nó riann-ṗáirteaċ ann Eiréinne aɡur ann Aoibneas ríoruiḋe-rion.

C. Cionnar do niṫeas Leoir-ɡnóiṁ ré Día?

F. Ré coiṁlíonaḋ an bhreiṫeaṁnuir Aiṫrine do ċuireas an tOide Foirtine oruinn, aɡur fós ré Cluan-ṁaribaḋ na Colna ɡo toiltíonaċ, ré Déirc, Truaɡaḋ aɡur Umaiɡ; aɡur ré furaiɡ ɡaċ Maṫla aɡur bruiḋeaṁna ɡo foiɡḋeaċ air ron Dé.

C. An bfuil Cruṁaċt aɡ na Saɡairt ré bhreiṫeaṁnuir Aiṫrine do ċur oruinn?

F. Á tá ɡo fírinneaċ; óir do ċuɡ Criorḋ Cruṁaċt dóib, ni hé aṁain ré an rɡaoileaḋ, acṫ fós ré an ɡCeanɡal.

C. Cneud é deir tú rir an Dream, do bíoḋ aɡ ɡeanán air a nOide Foirtine fá ċroiṁbhreiṫeaṁnuir Aiṫrine do ċur oṁa; ɡlóḋ ɡo bfuil ré oireaṁnaċ d'a ɡCiontaiḃ, aɡur air a ɡCumar a coiṁlíonaḋ?

F. Deirim, ɡo nDeunuḋ Euɡcóir ṁór air an Oide Foirtine; aɡur ɡur coraṁul naċ bfuil fíor aca cneud é ir maiṫ dóib féin.

C. Cneud fá nDeirim ɡo nDeunuḋ Euɡcóir air an Oide Foirtine?

F. Do bríɡ ɡur deanḃa ɡo bfuil d'fiaċaiḃ air, bhreiṫeaṁnuir Aiṫrine oireaṁnaċ do Choiṁdiḃ aɡur do ḃroċċlonnaiḃ na nAiṫrineaċ, do ċur oṁa, do ċum ní hé aṁain a dTaiṫeala air Aṫṫeṁim anuna Loċtaiḃ ceudna, acṫ fós ċum na ɡCoiṁde ċuaiḋ ḋonn do ḃíoɡaiḃ; aɡur da mbeiṫ ré nó * fáiṁ na éaruiḋ leo, do biaḋ ré riann-ṗáirteaċ ann a bPeacaiḃ.

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* féiṁ.

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his Resurrection and everlasting bliss. *Rom.* 8. 17, 18, 29; *Coloss.* 1. 24; 2 *Tim.* 2. 11, 12.

Q. How is satisfaction made to God?

A. By performing the penance enjoined us by our ghostly Father; and also by a voluntary Mortification of the Flesh, by Alms-deeds, Fasting and Prayer; and by suffering patiently all affronts and troubles for God's sake. *Rom.* 8. 17; *Coloss.* 1. 24; 1 *Cor.* 5. 3; *Conc. Trid. ib.* &c. 9.

Q. Have priests power to enjoin us penance?

A. They have, truly; for Christ gave them power not only to loose us, but also to bind us. *S. Mat.* 18. 18; 1 *Cor.* 5. 3. &c.

Q. What do you say of those who find fault with, and blame, their ghostly father for laying a heavy penance upon them; although it be proportionable to their transgressions, and in their power to perform it?

A. I say, they do a great wrong to the ghostly father; and that it is likely they know not what is good for themselves.

Q. Why do you say they wrong the ghostly father?

A. Because it is certain, that he is bound to enjoin a penance proportionable to the sins and evil inclinations of the penitents, in order not only to preserve him from relapsing into the same faults, but likewise to punish past offences; and in case he were too indulgent or easy to the penitent, he would become partaker of his sins. *Conc. Trid. ib.*; *Catech. Conc. Trid. de satisfact.*

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C. Cneud fa nDeifin, gur coraidhil nac bfuil fior aca cneud é ir maith dóib féin?

F. Ain an Adhar gur feann dóib go mór Oidheall do deunamh, mailli ré Spairad Dé, ain Leoin-Gnioin do deunamh an fa tSaogal-ro ain Son a gCloinead, iona an Fionúr a dligheann dóib, d'furlang a dTeinid Fhuigadóna. Tainig fin, ir mór fóinnead breitheamhnuf Aifringe oineamhnac, Jocflaitheac éum a gCruitheadh ain a gCoimhedh, agus éum a gCruidhughe ain Aitheitin éiobhradh, agus ain damhnuf fíoghuidhe.

C. An mór an Peacadh gan an bheitheamhnuf Aifringe do coimhfiona?

F. Ir mór; do bhíodh go bfuil d'fiadhaibh oinnin "Coinadh bus ioncubhudh do'n Aifringe do tabhairt "uainn;" agus go dTugadh Mínead do Dhia, an tan nach mbiodh uiual do'n Oide Foighidne, Fear ionaid Dé.

C. Cionnar do nitheann Leoin-Gnioin fir an gCoimhairgin?

F. Ré hAirioc, nó Cúthuighadh fan Díoghbail Do nitheann di ann a Mhoin, ann a Mear, nó ann a Clí.

C. Nach bfuil Meodhain ain bid an fan Eaglar, do congnam linn Ceairt Dé do fárugadh?

F. A tá. iodon, Lodhadh.

AN 9. LÉIGIONN.

Do'n Lodhadh.

C. Cneud ir Lodhadh ann?

F. A tá Tiodlaice nó Thócaire ó Uachtaranaibh na hEaglaire, tré maitheann dúinn na Piana aimhriondha, a tá d'fiadhaibh oinnin d'ioc an fa

Q. Why do you say that it is likely they know not what is good for themselves?

A. Because it is much better for them to endeavour, with God's grace, to make satisfaction in this life for their sins, than to undergo the punishment due to them, in the *fire of Purgatory.* Moreover, a proportionable and wholesome penance greatly contributes to put them upon their guard, and to preserve them from *fatal relapses, and from eternal damnation. Conc. Trid. ib.*

Q. Is it a great sin not to perform our penance?

A. It is; because we are obliged to bring forth *worthy fruits of penance;* and that God is despised, when the ghostly father, who represents him, is not obeyed. *S. Mat.* 3. 8; *S. Luke,* 10. 16; 1 *Thess.* 4. 8.

Q. How is satisfaction made to the neighbour?

A. By Restitution, or a reparation of the hurt done to him in his goods, in his credit, or reputation. *Rom.* 13. 7.

Q. Are there no means in the Church, which help us to satisfy the Divine Justice?

A. There are, to wit, Indulgences.

THE NINTH LESSON.

Of Indulgences.

Q. WHAT is an Indulgence?

A. It is a gift or grace from the superiors of the Church, whereby we receive the remission of the temporal pains, which we are obliged to

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tSaġal-ro, nō an ra tSaġal oile, ain Son na bPeacaideaḋ do maiṫeaḋ ḋūnn triḋ ṡacramunt na hAiṫrige.

C. An é nać maiṫeann an Lan-loġaḋ gać uile ṗeacaḋ ḋūnn?

F. Ní maiṫeann ḋūnn acṫ an Phian aimriorḋa aṁain; oir ní an maiṫeaḋ a riaṁ uguṙ ní maiṫfiḋear go briaṫ Aoin-ṗeacaḋ marḃṫa d'Aoin-neać, cair éir bairḋiḋ, gan Doilġear Criosḋe ṙa ċeṫrim ann; agur ṙōr gan Rún ṡirin-neać a beaṫa do learuġaḋ ō rin amać.

C. An maiṫeann gać uile Loġaḋ na Pianta aimriorḋa go hIomlán, noċ a dliġṫear d'ain bPeacaiḋiḃ?

F. Maiṫiḋ, do réir ṙōrmōir na nDiaġaireaḋ, mar Lan-Loġaḋ é; muna ab eaḋ, ní maiṫeann acṫ Cuid do na Pianaiḃ.

C. An ṙoruann mar rin an Eaglur rinn ō Leoir-ġnioṁ do ḋeunaṁ, an tan do beir ri Lan-loġaḋ ḋūnn?

F. Ní ṙoruann go hIomlan; oir ōrduiġ an Naṁ-Aṫair an Papa ḋūnn Deirc, Troṙgaḋ, agur Umuiġ do ḋéanaṁ go craiḃṫeać: a ta d'fiaċaiḃ oruinn ṙōr an bneiṫeaṁnuṫ Aiṫrige, do ċuirear an tOide Foirḋirne oruinn, do ċoimlionaḋ go diaġa dṫṫnaċtaċ; agur Leoir-ġnioṁ nō Airioc do ḋeunaṁ a gCuid agur a gClú na Comaṁran, do réir an nAcruinne. Tar a ċionn ro, mar nać Fear d'Aoin-neać, an bruiḋ na Coiṁġill aige, a ta miaċtanać ċum an Lōġaiḋ do ġnoḋuġaḋ, do nid na Criorduḋe criona, ir ann Am gCeudna, Diṫcioll ain Leoir-ġnioṁ do ḋeunaṁ ain Son a bPeacaḋ.

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undergo either in this world, or in the other, for the sins which are forgiven us by the sacrament of penance. 2 *Cor.* 2. 6, *&c.*; *S. Jo. Chrysost. Hom.* 4, *in Epist.* 2 *ad Sor.*; *S. Ambros., lib.* 2, *de Pœnit. c.* 7; *S. Pacian, Epist. ad Sympron.*; *S. Cypr. lib. de Lapsis, &c.*

Q. Does not a Plenary Idulgence remit us all our sins?

A. No; it remits only the temporal punishments; for no mortal sin ever was, or ever shall be forgiven to any one, after baptism, without a hearty sorrow for having fallen into it; and likewise without a firm purpose of amending his life for the future. *Conc. Trid. Sess.* 14, *c.* 4.

Q. Does every Indulgence release entirely the temporal punishments due to our sins?

A. It does, according to the generality of Divines, if it be a Plenary Indulgence; but if it be not, it remits only a part of the temporal punishment.

Q. Does the Church therefore exempt us from making satisfaction, when she grants us a Plenary Indulgence?

A. Not altogether; for our Holy Father the Pope commands us to give alms, to fast and to pray devoutly; we are likewise obliged to perform diligently and piously the penance which our ghostly father enjoins us; and to make satisfaction, or restitution, to our neighbour in his goods and reputation according to our ability. Moreover, as nobody knows whether he has the necessary conditions for gaining the Indulgence, the prudent Christians do, at the same time, endeavour to make satisfaction for their sins. *Card. Bellarm., c.* 12, *de Indulg.*

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C. Nać bṙṡl fóṙ d'ṙiaćaiḋ oṁṁṁ Ṅṡ a beiṫ aguṁṁ Dia do ṙáṙuiġaḋ aguṙ do ṁiaṙ go nᵹe an báṙ?

F. A tá gan Aṁṁuṙ; ṡṁ aiṫniġe Dia ḋíṁṁ, "Diṫċeall do ḋeunaṁ aṁ ḋṡl a ṙoeaċ ṙa Doṁaṙ "* ċṡṁan, an beaṫa ṙíoṁṁḋe do ṙaṫṙuġaḋ "ḋáṁṁ féin maille ṁé Faiṫċeaṙ aguṙ ṁé Cṁoċ-"nuġaḋ," aguṙ é féin do ġṁáḋuġaḋ ṁé aṁ gCṁoiḋe go hIomlán, aguṙ ṡṙ Cṁoṁṁ gaċ ṁle Neiṫe. Ṡṙ a ċṁoṁṁ ṙo, "bṙḋ cṡṁ guṙ ṙíoṁ-"aiṫniġe beaṫa an Chṁíoṙḋṡḋe aṁ Talaṁ."

C. An ṙoṁann Lan-loġaḋ ṙiṁṁ ó ċoiṁlíoṁaḋ na nAiṫeanṫaḋ, aguṙ ó Smaċtuġaḋ na nAiṁ-ṁiaṁ?

F. Jṙ díṫ-ċéilliġe aguṙ iṙ † mallᵹ a ṁáḋ ná ṁeaṙ, go ṙoṁann ṁiṁ ó ċeaċtaṙ ḋíoḃ; ṡṁ iṙ ṙíoṁ aguṙ iṙ ṙollaṙ aṙ bṁiaṫṁaiḃ roillṡiṁ an Sṁioṁaiḋ Noṁ, guṙ "Coġaḋ aguṙ Caṫuġaḋ "beaṫa an Dṡne aṁ Talaṁ"; aguṙ fóṙ iṙ ciṁṁe, nać maiṫteaṙ an Peacaḋ ná an ṗiaṁ aiṁṙioṁḋa do'n Dṁeam, ṁé nać Ṅṡ da ṙíṁiḃ an Aiṁṙiṁ an Loġaiḋ, a Moṁ, a Soġal aguṙ a Slaiṁte do ċaiṫeaṁ do ṁéiṁ Dhliġe Dé aguṙ na hEaglᵹe.

C. An deaṁḃa, go bṙṡiḋ Cuṁaċta aᵹ an Eaglᵹ Loġaḋ do ṫabaiṁṫ amaċ?

F. Jṙ ṁó deaṁḃa, ṡṁ do uᵹ Cṁíoṙḋ na Cuṁaċta-ṙo ḋí, an ṫan a ḋubaiṁṫ; "Jíḋ bé "aṁ biṫ Neiṫe do ċeanᵹaltoi aṁ Talaṁ, "biaḋ ṙiaḋ ceanᵹaiṁe aṁ Neaṁ aguṙ ᵹíḋ bé "aṁ biṫ Neiṫe do ṙᵹoiḷṙíḋe aṁ Talaṁ, biaḋ "ṙiaḋ ṙᵹoiḷṫe aṁ Neaṁ."

C. Cia anṫa'n Eaglᵹ, aᵹ a bṙṡiḋ Cuṁaċta Loġaḋ do ṫabaiṁṫ amaċ?

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* ċṡṁanᵹ. † Mallᵹṫe.

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Q. Are we not also obliged to be resolved to satisfy and serve God until death?

A. We are, undoubtedly; for God commands us to *endeavour to enter in at the narrow gate, to work our salvation with fear and trembling,* and to love him with our whole heart; and above all things, moreover, the life of a Christian, upon earth, *ought to be a perpetual penance. S. Luke,* 13. 24; *Phil.* 2. 12; *S. Mat.* 7. 13; *Conc. Trid. Sess.* 14, *c.* 9.

Q. Does a Plenary Indulgence free us from fulfilling the commandments, and from subduing our disorderly passions?

A. It is unreasonable and damnable to say or think that it exempts us from either of them; for it is certain and manifest, according to the express words of the Holy Ghost, that *man's life upon the earth is a warfare* and temptation; and it is also certain, that neither the sin, nor the temporal punishment, is forgiven to those who have not a *sincere resolution* at the time of the Indulgence, to employ their goods, their life, and their health according to the law of God and of his Church. *Job,* 7. 1; *S. Mat.* 3. 8, 9, 10; *Gal.* 5, 24; 1 *S. Jo.* 3. 14.

Q. Is it certain, that the Church has power to grant Indulgences?

A. It is very certain; for Christ gave her this power, when he said, *Whatsoever you bind on earth, shall be bound in Heaven, and whatsoever you shall loose on earth shall be loosed in Heaven. S. Mat.* 18. 18; *Conc. Trid. Sess.* 25, *Decr. de Indulg.*

Q. Who are those in the Church that have power to grant Indulgences?

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F. A táid Cruṁaċta aṫ na hEarbuṫaid Cro dṫob do ṫabairt amaċ; aċt a táid Lanċruṁaċta aṫ an bPapa ṫaċ rle Lóṫaḋ do ṫabairt raḋ, do péin ṫeallaṁna Chriṫorḋ do Pheadar noṁṫa ṫoi leiṫ.

C. Cionnar do ṁaiṫear an Eaglar Plaṫa na bPeacaċ tréar an Lóṫaḋ?

F. Aṫ tabairt Soċairt nó Taiṁbe "Whón-"ṫaṫaiḋ agur Whón-luaiḋeaċta JOSA "CRIOSD" agur na Naoṁ, da nIoṁṫeaṁ "Oiṁċirde na hEaglaire, dúnn ṫo ṫialaṁaṁ."

C. Cred ir cóṁ do dernaṁ, crom an Loṫaiḋ d'ṫaṫail?

F. Ní folaiṁ ṫaċ Ní ónóṫṫear an Eaglar da ṫoḃ rin, do dernaṁ ṫo dréṁaċtaċ cnáiḃteaċ, do péin Rúi na hEaglaire; agur a beiṫ aiṁ Staiḋ na nGnáṫ.

C. Cred f'aṁ ab éiṫioṁ do Neaċ a beiṫ aiṁ Staiḋ na nGnáṫ, crom Taiṁbe an Loṫaiḋ d'ṫaṫail?

F. Do bríṫ naċ maiṫtear dúnn an ṫian aimriaṁnúa, do cuileaman aiṁ Son an ṫeacaiḋ, aċt tán éir an Sioḃcána do dernaṁ ré Dia.

C. An féidir do'n Druing naċ brul ullaṁ a laċain; agur do cuṁear a nOide Faoiriḋine aiṁ cáiṁde, an Lóṫaḋ do ṫnóḋuṫaḋ ann Am oile?

F. Ir féidir ḋoiḃ ṫan Aṁantur an Loṫaḋ da nIoṁṫeaṁ Iubilé, do ṫnóḋuṫaḋ, ma ullmuiṫ iaḋ féin cuṫe man ir cóir, do péin Choṁairle an Oide Faoiriḋine.

C. Cred é an Ní ónóṫṫear an Eaglar, crom an Loṫaiḋ do ṫlaċaḋ ṫo tairbeaċ?

F. Onduṫe rí Aiṫiriṫe ṫíriunneaċ, Faoiriḋin, Comaoineaċ agur Deaṫoiḃreaċa áiriṫe oile do dernaṁ ṫo dréṁaċtaċ.

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A. The Bishops have power to grant some of them; but the Pope hath full power to grant all Indulgences, according to the promise made by Christ to Saint Peter in particular. *S. Mat.* 16. 19.

Q. How does the Church, by Indulgences, forgive the punishment due to sinners?

A. By applying liberally to us the benefit or fruit of the *superabundant satisfaction and merits of Jesus Christ* and of the saints, which is called the *treasure of the Church.* 1 *Cor.* 1. 30; *Colos.* 1. 24; *Conc. Trid. Sess.* 21. *c.* 9.

Q. What ought to be done to gain an Indulgence?

A. It is necessary to perform diligently and devoutly, according to the intention of the Church, every thing that she orders for that purpose; and to be in the state of grace. 1 *Cor.* 13. 1, 2, 3; *Car. Bellarm. c.* 13, *ibid.*

Q. Why is it necessary that one should be in the state of grace, in order to gain an Indulgence?

A. Because the temporal punishment due to us for sin, is not remitted us until we have made our peace with God. *Job,* 9. 4; *Rom.* 5. 1; *Bellarm. ibid.*

Q. Can those who are not actually prepared, and that are put off or delayed by their ghostly father, gain the Indulgence at another time?

A. They can undoubtedly gain the Indulgence called *jubilee,* if according to the directions of the Confessor, they prepare themselves for it, as they ought.

Q. What does the Church command, in order to receive the Indulgence with benefit?

A. She orders us to repent sincerely, to confess, to communicate, and to perform diligently certain other good works.

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C. Cneud ir Nún do'n Gaglúr ag tabairt an Loğaid a mac?

F. Ir é ir Mian mir an Gaglúr Fearğ Dé do mholúğad; Sárad do tabairt dó ain Son an bPeacaidead, ag cur Lraidéacht Chriosd a bréidim dúnn; agur Ğnára d'fáğail rad dúnn-e, agur do'n Gaglúr go hIomlán.

C. Cneud é an Tairbe do bud cóir dúnn do bruin ar an Míniğad-ra an Loğaid?

F. A tá ain dTúr, Mear mór do beit aguinn ain an Loğad. 2. Búdeacar do tabairt do Dhia fá meodain comroğála-ro do tabairt dúnn cum Lraidéachta a Chúd Fola fíor-vairle do dul a Socar dúnn. 3. Diéioll do denam ain Loğad do ğlacad coin-líonmar agur ir réidir é; go hAirighe ain Uain an báir, cum go roilsiúde rinn ó ceinid Phrğadóra.

AN 10. LÉIĞIONN.

Do na Loctaib do cuireas Dnocbail ain an bfoiridin; agur do'n tSlighe ré a learğ-ceas I tré foiridin beata.

C. Cá hUain bíor an Fhoiridin gan bail?

F. An tan do tardğeas Aon-coinğioll do na cúğ * Coinğillib ir riactanac cum Sacramuinte na hAirighe do ğlacad go dlisdonach.

C. Ca hUain a bíor Adbar Faitéir ag Neac go brúid a foiridinib gan bail gan Nac?

F. An tan nán feacain re Slocain nó Cion-Fada fogur an peacaid; agur nac nDeanna Dúrnacc na Diéioll ain a beata do learğad,

* Coinğiollaib.

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Q. What is the intention of the Church in granting Indulgences?

A. Her intention is to assuage the wrath of God; to make him satisfaction for our sins, by applying the merits of Christ to us; and to obtain grace from him both for us, and for the whole Church.

Q. What benefit ought we to reap from this exposition of Indulgences?

A. First, we ought to make a great account of Indulgences. 2. To render thanks to God for having given us such easy means of applying to us the merit of his most precious blood. 3. To endeavour to receive Indulgences as often as possible; particularly at the hour of death, in order to be freed from the fire of purgatory. 2 *Cor.* 6. 12.

THE TENTH LESSON.

Of the Defects which render Confession void, and of the manner of repairing it by a General Confession.

Q. When is a Confession void?

A. When any of the five conditions necessary for receiving the Sacrament of Penance, lawfully, is wanting.

Q. When has one reason to fear that his confessions are void and of no effect?

A. When he has not shunned the immediate occasions of sin; and has not used either diligence or endeavours to amend his life, or to

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na ain dhalgar an Chriosdóir agus a gainne féin d'fódhúm.

C. An bhfuil Ní ann bioth eile, ar Cúr Aithne do Neach, nach raibh Nath ann na Foirdheimh do rinne?

F. A tá; iodon, an tan nach nDeathna Sloc-cáin ré na Naomh, nó ré n'Earcamaid; nó nach nDeathna Airiseoc á gCúd na Comhairean, agus é ann a Chrmar.

C. Cneud J an méodhain riachtanach le an ab féidir na dhioghoirdheadha do leathgadh?

F. Foirdheim maith beatha.

C. Cneud ir cóir do dhenamh éuge rin?

F. Jr riachtanach na Foirdheadha do éraibh dhoit d'aithdhenamh, agus gach Loct dá raibh ortha d'ionnsin do'n Oide Foirdhe; agus gach Ní, dá nOilmheochaidh ré, do coimhlionadh.

C. Cionnar ir féidir do Neach an foirdheim beatha-so do dhenamh go dóighearthach, taimbeach?

F. Ní foláir dó dhul an Uaigneas, agus a fhogal do roinn a gCodhaidh do réir Evgramalacta na nGnoéthgeadh do bí ann a Láimh; agus na nJonadadh ionn an comhnuigh ré.

C. Cneud eile ir inDeachta do Neach?

F. Ní foláir dó Aimsir do glacadh, ní Lá na dá La; acht an Aimsir a tá riachtanach chum a Chosgrair do rgrídadh go grinn, do réir na Nonna, ain an labhramar fhad; agus do réir Imteachta nó Réime Aitheantadh Dé agus na hEaglaise, agus na bPeacaidheadh marbha.

C. Cneud eile fós ir cóir dó a denamh?

F. Jr cóir dó Solas an Spioraid Naomh d'iarraidh go hUmhal dhéghaothach, chum go bFaicfeadh ré a Chionnta: tar éis na hUrnaighe-re, taimgiodh go dtéigiollach coimhlionadh ain na Comhradhraibh, do thaitidh ré ó Am go hAm, agus ó Ait go

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learn the duties of a Christian, and of his proper calling. *S. Carol. Instr. ad Confess.*

Q. Is there any thing else which gives one room to doubt that his past Confessions were of no effect?

A. There is, to wit, when he has not made peace with his enemy or adversary; or has not made restitution of his neighbour's goods when in his power. *Rom.* 3 *c.* 17 *v.*, 13 *c.* 7, 8, *v.*; *Conc. Later.* 2, *Can.* 22.

Q. What are the necessary means whereby bad confessions can be repaired?

A. A good General Confession.

Q. What ought to be done to attain it?

A. It is necessary to renew the past confessions, and to let the ghostly father know all the defects thereof; and to fulfil whatever he will order.

Q. How is one to make this General Confession with order and benefit?

A. He should retire to a private place, and divide his life into parts, according to the variety of the affairs he has been engaged in; and of the places of his abode.

Q. What else is he to do?

A. It is necessary, he should take time, not one day or two, but the time that is necessary for examining closely his conscience according to the division we spoke of above, and according to the extent of the commandments of God and the Church, and of the deadly sins.

Q. What else is he to do?

A. He ought, humbly and diligently to beg the light of the Holy Ghost, that he may see his faults: after this prayer, let him earnestly endeavour to call to mind the companies which he frequented from time to time, and from place

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hAiſe; agus cneud ionn, agus cá miniſ do ċionntuġ ré an Aṫair Oiliġiġ Dé.

C. Cneud eile fá deoiġ ir fiaċtanaċ do Neaċ do denamh?

F. Tiomṫuġeaḋ ré ionn a Choiṁne, ċomaiṫ agus ir féidir leiṫ, nó rgníoḃaḋ ríor, maḋ ir Duine leiṫeanḃa é, Dné agus Uimir an iomlain: iarmaḋ ré Tnócaire ain Dhia: agus gníoṫuġeaḋ é Féin ċum mór-ċuire agus mór-Dhoiliġir fá na peacaiḋiḃ: glacaḋ re Fíor-pín a beaṫa do leaṫuġaḋ: ionnṫuġeaḋ ré go dóċċaraċ Caṫoir na Tnócaire, ċum Maiṫeanmnuṫ d'faġail anna'n iomlán; agus coimlionaḋ go cnaiḃteaċ an bneiṫeamnuṫ Aiṫniġe, do ċuipeḃar ain.

AN 11. LÉIGIONN.

Do'n Ola Deiḋeanaiġ.

C. Cneud ir Ola déiḋeanaċ ann?

F. A tá Sacramuṫ do ċur IOSA CRIOSD ain bun, agus do neaṫuġear rinn ċum braḋa do bneiṫ ain Cheiliġ agus ain Chaṫuġiḃ an Diabail an Uain an báir; agus fóṫ do congnaṁ linn ċum deaġbáir d'faġail.

C. Naċ dTuġann an tSacramuṫ-re, ain, Uaimiḃ, Slainte an Choirp do'n Earlán?

F. Do beir, an tan bíor tairbeaċ ċum Slainte an Anma.

C. Cionnar ir cóir do Neaċ é féin d'ullmuġaḋ ċum na Sacramuṫe-ri?

F. Ir éiġion dó Foirḋin do denamh, ma a tá re a bPeacaḋ manbċa; ir cóir dó fóṫ Gníom Cnoide-bruiġiḋ do denamh, an tan bíor dá

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to place; and in what, and how often, he transgressed the law of God.

Q. What else, lastly, is he obliged to do?

A. Let him, as well as he can, sum up in his memory, or write down, if he be a scholar, the kinds and number of all his sins: let him beg mercy of God; and let him stir himself up to great grief and sorrow for them; let him firmly resolve to amend his life: let him confidently approach the throne of mercy, in order to obtain pardon for all: and let him devoutly perform the penance which shall be enjoined him.

THE ELEVENTH LESSON.

Of Extreme Unction.

Q. WHAT is Extreme Unction?

A. It is a Sacrament instituted by JESUS CHRIST; which enables us to overcome the wiles and temptations of the Devil, at the hour of death, and likewise helps us to die well. *S. Jam.* 5. 13, 14, 15.

Q. Does not this Sacrament sometimes restore corporal health to the sick person?

A. It does, when it is expedient for the salvation of his soul. *S. Mark*, 6. 13; *S. Jam. ibid.*; *Conc. Trid. Sess.* 14, *de Extre. Unct.*

Q. How ought one to prepare himself for this Sacrament?

A. He must confess, if he be in mortal sin; he ought also to make an act of Contrition at the time he receives it; and to beg of God to forgive

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glacaḋ; agus Maidheamhnus d'iarraidh air Dhia ann sna Peacaidhibh, do rinnidh sé sé gach ball air a gCruitean Ola.

C. Cionnas is cóir do'n mhinistir, do bhíos a Láthair ag frioscólaim na Sacramhnte-si, iad féin d'ionnsaí?

F. Is cóir dóibh Aithe do thabairt d'Uirnaigh na hEaglaise; agus gnáth air an Earlán; na díaidh sin, is cóir dóibh comhaidheadh oiche féin, agus a bheathughadh gus dtiombran an Sagal-so, agus nach folaidh dóibh iad féin d'ullmhughadh, noimhe Nae, cum na Sionnsidheachta.

C. Cá hAm is cóir an Ola deidheanaí do glacaḋ?

F. An gach Galar contabairteach: gidheadh ní cóir a tabairt do Naoidheanaibh, d'Amadánaibh, nó do Lucht fion-bhile.

C. An cóir fuineach né hUaim nó né * hAg-mhallaigh an báis?

F. Ní cóir; óir is tairbhighe go mór do'n Earlán an tSacramhnte-si do glacaḋ, an tan a táid Faill, Ciall agus Cumhne aige cum é féin d'ullmhughaḋ cheigthe, mar is cubhe, iona a glacaḋ go mall, anteathach.

C. Dá gCailleaḋ Neach a † Urlabar, agus d'á bhrígh sin nar bFéidir leis Foighidin do dhenamh; cneidh is cóir dó a dhenamh?

F. Dhenaḋ sé Sinsidh Doilgis, nó Croidhe-bhrisidh fa na peacaibh; agus tugaḋ Comhairle maḋa, gus Mian nis Maidheamhnar d'faghail iontu, agus an Ola dheidheanaí do glacaḋ.

C. Cia maḋ an cóir dhúinn an tSacramhnte-si do glacaḋ?

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* hAmaḋana. † Urlabra.

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him the sins, which he hath committed by every organ or part that is anointed.

Q. How ought those to behave themselves who are present at the administration of this Sacrament?

A. They ought to be attentive to the prayers of the Church, and to pray for the sick person; they should afterwards enter into themselves, and consider the frailty of this life, and the great need they have to prepare themselves, betimes, for eternity.

Q. At what time ought the Extreme Unction be received?

A. In every dangerous sickness: yet it ought not to be administered to infants, fools, or to such as are always mad. *Conc. Trid. Sess.* 14, *de Extr. Unct.*

Q. Is it fit to wait until the hour, or agony, of death?

A. No; for it is much more profitable for the sick person to receive it whilst he has leisure, reason, and memory, to prepare himself for it as becometh, than to receive it late and unseasonably. *Conc. Mediol.* 1, *sub S. Carol. part* 2, *page* 12; *Catech. Conc. Trid. part* 2, *tit. de Extr. Unct.*

Q. Suppose one had lost his speech, and could not therefore confess his sins, what ought he to do?

A. Let him make an act of contrition or sorrow for his sins, and give signs that he hath a desire to obtain the forgiveness of them, and to receive the Extreme Unction.

Q. From whom ought we to receive this Sacrament?

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F. Uaḋ hSaḟaiṙc an ṗaṙṙaiṙḋe, nó ṿaḋ hSaḟaiṙc aiṙ bioċ oile, ṅé na Cheaḋ-ṙan, maṙ ṕéiḋiṙ é.

C. Cionnaṙ do ṙiṙoċóltaṙ an tSácṙamuṅt-ṙi?

F. Uṅḟaiḋ an Saḟaiṙc ṅé hOla ċoiṙṙeaḟta na Sṁle aḟṙ na boill eile do ṙeaṙḋalaṙ d'aṙ ḟCeuḋṙaḋaiḃ coṙṙoṙḋa, aḟ ṅáḋ: "Tṅéṙ an "Uṅḟaḋ naṁta-ṙo aḟṙ tṅé na ṫnócaiṙe nó "* ċaṁuṙaċ ṕéiṅ, ḟo maiṫiḋ an Tiḟeaṙna ḋúṫ "ḟaċ Peacaḋ, ḋa nOeaṙnaiṙ ṅé do Naḋaṙc." Aḟṙ maṙ ṙiṅ do na Ceuḋṙaiḋiḃ oile.

C. Cá ṁéiḋ Ceuḋṙaḋ coṙṙoṙḋa aṅṅ?

F. A cṁḟ, ioḋoṅ, Ḟlacaḋ, baḷaḋ, blaṙ, Eiṙḋeaċt aḟṙ Aṁaiṙc.

C. Cṙeuḋ ṕa nUṅḟaḟaṅ na boill ṡo taṙ baḷaiḃ eile an Choiṙṙ?

F. Do bṙiṫ ḟṅ ṫṅé aṙ ḟCéaḋṙaḋaiḃ coṙṙoṙḋa iṙ Tiomṁaiṙṙe do ṕeaċaiḟeaṁaiḋ.

C. Cionnaṙ iṙ cóiṙṙ do'ṅ Earḷaṅ é ṕéiṅ d'iomċaṙ taṙ éiṙ aṅ Ola ḋéiḋeaṅaċ do ḟlacaḋ?

F. Iṙ cóiṙṙ ḋó ḟaṅ é ṕéiṅ do bṙaiṙeaḋ ṕeaṙḋa ṕa Neiṫiḃ ṕaḟalta; a beiṫ ṕoiḟiḋeaċ aḟṙ ṕéiṁ ṅé na Uṙḋt Fṙeaṙḋṁl; aḟṙ a ḋoil do ḋṙṅ ṅé Doil Dé, aṅ ḟaċ ṁle Nī; óiṙ "maṙ beo nó "maiṙḃ ṡṁṅ, iṙ leiṙ aṅ Tiḟeaṙna ṙiṅ."

C. Cṙeuḋ oile iṙ cóiṙṙ ḋó a ḋeuṅaṁ?

F. Iṙ cóiṙṙ ḋá ḟaċ a maiṙeaṅṅ d'a bṙiṫ aḟṙ d'a Aṁṙiiṙ, do ċaiṫeaṁ ṅé hUiṁṙiḟ, ṅé Smuaiṁṫiḟiḃ ḋiaḋa; ṅe bṙeiṫ bṙúḋeaċuṙ ṅé Ola, ṕa ṕoċaṙ na Sácṙamuṅte-ṙi do ṫabaiṙṫ ḋó; ṅé bṙeaṫuṅḟaḋ aiṙ aṅ mbáṙ aḟṙ aiṙ aṅ tSíoṁṅúḋeaċt; ṅé ḟṅ a ṁuṅiḟiṅe ḟo léiṙ a dTnócaiṙe Dé aḟṙ a ḟCeuṙaḋ JOSA CRIOSD aiṙ a ṙoṅ.

* ċṁéalta.

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A. From the parish priest, or from another priest, with his permission, if it be possible. *Catech. Conc. Trid. part* 2, *ibid*; *Conc. Mediol.* 5, *sub S. Carol, part* 1, *tit. ult.*

Q. How is this Sacrament administered?

A. The priest anoints with *consecrated oil*, the eyes and the other organs of our corporal senses, saying: *By this holy anointing, and through his own most tender mercy, may the Lord forgive thee every sin thou hast committed by seeing*, and so of the other senses.

Q. How many corporal senses are there?

A. Five; to wit, Feeling, Smelling, Taste, Hearing and Seeing.

Q. Why are those parts anointed rather than any other part of the body?

A. Because it is by our corporal senses we sin oftenest.

Q. How ought the sick person behave himself after receiving the Extreme Unction?

A. He ought to trouble himself no more with worldly affairs; to be patient and mild to those who serve, or attend him; and to conform his will to the will of God, in all things; for *whether we live or die we are the Lord's*. *Rom.* 14. 8.

Q. What else ought he to do?

A. He ought to employ the remainder of his strength and time, in prayer and godly thoughts, and in actions of thanksgiving to God, for having given him the benefit of this Sacrament; in meditating on death and eternity; in putting his entire confidence in the mercy of God, and in the sufferings of Jesus Christ, for his sake. 1 *S. Peter*, 4. 2.

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AN 12. LÉIGIONN.

Do hSacramaint an * Oird Choitreagta.

C. Cheard is Oird nó Gradha Coitreagta ann?

F. A tá Sacramaint, do beith Cumhacta agus Gratha d'on Chléir re hÍosbaitt an Aifrinn d'fonáil go diaga, agus fir na Sacramainteadha agus bratacar Dé d'fhiosúlad go dearcach, cráibteach.

C. Cia vad a tIgid na Cumhacta-so?

F. Uad Chriosd, noch do ord iad air dÚr do na hAbrdalaib, mailli re hUigdarnár agus Aitne a dTabairt do dóimh eile.

C. Cia fhiosúlar, nó beitear an tSacramaint-se vadha?

F. Earboz amháin.

C. Cá méid Coinigioll is fiachtanach do'n Té, a tá air tí, an tSacramaint-si do glacad?

F. Is iomda iad; acht is só fiachtanach dó "cúig bhfoinéoinigill" do beith aige.

C. Cheard é an ceard coinigioll?

F. Ní folair dó, gur ab é Dia, nó Fear ionaid Dé, do goirthear air; agus "nach ar a "ceann féin do tógbar an gairm naomhta-so; "oir mar beir ar Slánaigeoir, gid bé nach "dTéid a rdeach tríd an nDoirus go Cró na "gCaorach, acht téid srar a dTaob eile, is "Gadaide é agus briocamhnach."

C. Nach leor, go bfuil Fonn mór air úrl is an Eaglar?

F. Ní leor; óir is lionmar nach ó Dhia do

* Uird.

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THE TWELFTH LESSON.

Of the Sacrament of Holy Order.

Q. WHAT is Holy Order?

A. It is a Sacrament which gives power and grace to clergymen to offer holily the sacrifice of the Mass; and to administer the Sacraments, and the word of God, with diligence and devotion. 1 *Tim.* 4. 14; 2 *Tim.* 1. 6.

Q. From whom comes this power?

A. From Christ, who first gave it to the Apostles, with authority and command to give it to other men. *S. Luke*, 22. 19; *S. Jo.* 20. 23; *Acts*, 13. 2, 3; *Tit.* 1. 5.

Q. Who administers or gives this Sacrament?

A. A Bishop only. *Conc. Trid. Sess.* 23, *c.* 7.

Q. How many conditions should he have who is about receiving this Sacrament?

A. There are many; but it is most necessary he should have *five principal conditions.*

Q. What is the first condition?

A. It is necessary that he be called by God, or by the person who represents God, and that he choose not this holy state of his own head; for, as our Saviour saith: *He that entereth not by the door into the fold of the sheep, but climbeth up another way, the same is a thief and a robber.* *S. Jo.* 10. 1; *Heb.* 5. 4.

Q. Is it not enough, that he has a great desire to be of the Church?

A. No; for it often happens, that this great de-

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ċig an Fonn mór-ro, acc ó Gnáð Diomdaing agus Sóig; nó ó fíl ne Mear agus Onóin d'fágail ir an tSáogal; nó ó Aindian éigin oile, noc do ċuilear Mallacc Dé.

C. An leor, go gCiunid a Áċain agus a máċain do'n Eaglus é?

F. Ní leor; óin ir minic nac fógalca agus nac baoiċe an ċlann iona a nAċain agus a Maċain: ór a ċion ro ní gnáċac gur fear dóib cneud é Dualgar na Cléirne, ná cnéad é baogal na hAird-gairme-ri; ionnar mar a dubairt an Slanugċeoir ne Cloinn Sebedi, agus ne na Maċain, "nac bfuil fior aca cneud iarmui.

C. Mairead cionnar aiġneoċar Neac, go nGoireann Dia ain?

F. Ma a tá na Coingill aige ain a labramud ain nDiaid; agus ma goireann Fear Jonaid Dé ain, tar éis a déanbċa a bfad, agus mar ir dual; nó ma comailligean amain dó, dul ir an Eaglus; ir nó inneardá, go nGoireann Dia ain: gidead ain a fon fin, biod Faiċċear agus Cnid-eagla ain; óin gid gur goir Dia féin ain Judas, do damnugead é go turbuideaċ.

C. Cia ċugear tú ne Fear ionaid Dé?

F. An tEarbog go fuinneaċ, agus gaċ Duine diaga, fogluma, d'a dTugann fé Cuimaċt ne Cáċ do ċeagarg agus do ċneoiugad ċum na beaċa rioinnde; agus d'a nac bfuil fór buaid na Cailli, no ráraó fógalca ain bid, fá an Té, do ċneoiuge fé, do dul no gan a dul ir an Eaglus.

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sire comes not from God, but either from the love of idleness and ease, or from an expectation of gaining honour and esteem in the world; or from some other disorderly passion, which deserves the curse of God. *Isa.* 30. 1, 2; *Os.* 8. 4, 5; *S. Mat.* 8. 19, 20; *Phil.* 3. 18, 19; *S. Greg. Pastor. part* 1, *c.* 1; *Sixt. V. Bul. edit.* 1588.

Q. Is it sufficient, that his parents design him for the Church?

A. No; for parents are often as worldly and as vain as their children; moreover, they are commonly ignorant of the obligations of clergymen, and of the dangers of this high calling; so that, as our *Saviour* said to the children of *Zebedee*, and to their mother, they *know not what they ask.* *S. Mat.* 20. 22; *Conc. Burdig. an.* 1624.

Q. How, then, can one know that God calls him?

A. If he has the conditions we are going to speak of here, and if the person who represents God, doth, after a long and due trial, either call him, or even counsel him, to be of the Church, it can be well presumed that he is called by God; yet, after all that, let him fear and tremble; for *Judas*, although called by God himself, was miserably lost. *S. Mat.* 10. 4; *S. Jo.* 17. 12.

Q. Whom do you mean by the person who represents God?

A. The Bishop chiefly, and every pious and learned man to whom he gives power to instruct and conduct his people to everlasting life, and who likewise has no worldly motive or interest whatsoever in the person whom he directs being or not being advanced to orders. *Acts.* 9 *c.* 10 *v.*, *&c*, 13 *c.* 2 *v.*, *&c*; *Tit.* 1. 5.

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C. Cneud é an dara Coingioll?

F. Nóg agus Foun fíriugneac a fagail agus a flaiste do caiteamh cum Slóighe Dé do meudugad, agus cum é féin agus a Chomarta do flanugad.

C. Cneud é an tneas Coingioll?

F. Beatha cneasda, déigbéarac agus déagfomplac.

C. Cneud é an ceathramad Coingioll?

F. Ni folaigh dó beit fos fóf ó gach nle peacad marbtha folaigthe, an cud is lúg de, ne Seal fada noime an tSacramaint-re do glacad; agus a beit a nGnád agus a Síocáin ne Dia agus ne Duine; óir is uir an gCléir do labhar Dia, ga nád: "bidi-re glan, noc iomchar "roigthe an Tigeasna."

C. Cneud é an cúigead Coingioll?

F. Fogluim agus Colug go leor, cum Cáic oile do ceasgarg agus do cneoguigad ne na déigiomcar, do néir dlígid Dé agus na hEaglaise; óir fosfógnaid Dia do'n Ainbfiorán, ag nád: "Do "bnig gun cun tu an tColug air gCúl cuire "mire cura air gCúl man an gCeudna, ionnar "nac biaid tu ad hSagart agum:" Agus is an gCléir a deir Criosd, "Ir rib-re rolug an "Domain.....go nDealuige bun Solug a briag-"uire na nOsine, air cor go braicfid fiad bun "nDeagoibneaca, agus go dTúrbaid Slóir "d'a bun nAtair, a ta air Neam."

Q. What is the second condition?

A. A resolution and *sincere* desire of spending his life and health in promoting the glory of God, and in working his own salvation, and that of his neighbour. *Ps.* 15. 5; *Ps.* 68. 10; *S. Luke,* 16. 13; 1 *Cor.* 9. 16; 2 *Tim.* 2. 4.

Q. What is the third condition?

A. An honest, virtuous, and exemplary life. *Levit.* 20. 7; *S. Mat.* 5. 13; 1 *Tim.* 3. 2, *&c.*; *Conc. Trid. Sess.* 23, *c.* 12; *Catech. Conc. Trid. de Ord. Sacr. n.* 4, *&c.*; *Bened. XIV. Epist. Decemb.* 1740.

Q. What is the fourth condition?

A. He must be free even from all hidden mortal sins, at least for a long time before he receives this Sacrament, and be in love and peace with God and *man; for it is to clergymen God* speaks, saying: *be ye clean, who carry the vessels of the Lord. Levit.* 21. 8; 1 *Tim.* 3. 8, 9, 10; *Isa.* 52. 11; *S. Greg. Pastor. part* 3, *c.* 26. *lib.* 3, *Epist.* 26; *Conc. Trid. &c.*; *Catech. Conc. Trid. ibid.*

Q. What is the fifth condition?

A. Learning and knowledge, enough to instruct and guide others both by word and example, according to the law of God and the Church; for God warns the ignorant, saying: *Because thou hast rejected knowledge, I will also reject thee, that thou shalt not be a priest to me:* and it is to the clergy Christ says: *You are the light of the world; let your light shine before men, that they may see your good works, and glorify your Father, who is in heaven. Os.* 4. 6; *Malach.* 2. 7; *S. Mat.* 5. 13, 14, *&c.*; 1 *Cor.* 9. 16; *Catech. Conc. Trid. ibid.*; *Conc. Trid. Sess.* 22, *c.* 1, *de Reform.* and *Sess.* 23. *c.* 14.; *Bened. XIV. ibid.*

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C. Cneud iad na Sudáilcide ir mo ir miaċtanuże don Té ne an Mian ord ir an Eaglus?

F. Spionad no Gnáð Umnuże, Geanmnuż-eaċt, Mearaidaċt, Gliocas gan ċeilg, Umlaċt, Neamḟém ir an tSoġrl, Foġlaid ann Am Cnuaid-óige, Meirneaċ no meanmna, Ord Uaignis, a beiċ roċmaċ agus cuġa d'Foġlum.

C. Cneud é leanmsap a nDúbramar ann ro?

F. Leanaid ar, Mise dsé, go bfuil d'fíreaċaib ain na * Turmeomiġid Mire mór beiċ aca, rá deaġoideas fíor-Chriosdaiġil, agus Foġlum ċáiaċtaċ do ċabairt don ċud da gCloinn, noċ bud miad leo do ċuir ir an Eaglus; óir mar dein an Papa oiridheirc do fuġear a nuġ a gCaiċoin Pheadair nAirċa, "Ni féidir a ladi, "ca mór ir miaċtanaċ, an Dream do goirċear "ċum Oiġreaċta an Tigeanna, do ċeapad o "Mosr Leinid go diaġa déigbeartaċ do réir "Dhigid na hEaglaise."

2. A brad o ċoimairlead aṁain do'n ċud do da gCloinn, naċ bfuil cuġtonaċ, Diaġa, Dúr-maċtaċ, do ord ir an Eaglus, go bfuil ré d'fíaċaib oṁa a dToirmeartg, ain gaċ nle ċon, o bfuair † ann; óir ni féidir Tiobuide na Donas ir mó do ċeaġail d'a gCloinn ionna Gnáda Coirneaġta do glacad gan na Tréide miaċtanaċa.

3. Cuir cóir dóid an ċud ir cuġtonuże, ir déigbeartuże agus ir diaġa da gCloinn do coir-birt do Dhia, ma ċinnid Mosn-neaċ díob do'n Eaglus; óir ni ċaiċniġeann ré Dia na mir an

* na hAiréineaċaib agus na Maiċneaċaib.
† mir.

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Q. Which are the virtues that are most requisite in the person who aspires to the ecclesiastical state?

A. The spirit or love of Prayer, Chastity, Temperance, Prudence, Humility and Docility; Contempt of the World, Patience in Adversity, Fortitude or Strength of Mind, Love of Retirement, to be laborious and given to study. 1 *Tim.* 3 *c.* 8, 9, 10 *v.*; 2 *Tim.* 3 *c.* 17 *v.*

Q. What follows from all we have said here?

A. It followeth, first, that parents are strictly obliged to take a special care to give a godly and truly christian education and solid learning to such of their children as they would fain engage in an ecclesiastical state; for as the great Pope, who sits to-day in the chair of *Saint Peter*, saith: *It cannot be expressed, how important it is to train up such as are called to the inheritance of the Lord, to piety, good manners, and ecclesiastical discipline from their infancy. Benedict XIV. ib.*

2. That, far from so much as counselling those of their children, who are not sensible, pious, and studious, to embrace the ecclesiastical state, they are obliged, by all means, to hinder them from engaging therein; for no greater evil or misfortune can befal their children, than to enter into *Sacred Orders* without the necessary qualifications. 1 *Kings*, 2. 3. *c.* 5; *S. Mat.* 27. 3, &c.

3. That, if they have a mind that any of their children should be clergymen, they ought to present God with the most sensible, the most pious, and the most studious; for it is not pleas-

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Eaglas, an Dall-inntleachtach, an Neamhchaibtheach, an * Cloinntmach, an tEarlan, no Diobad na Cloinne d'fonadal dolb.

4. Dan Cuing ann bid do écht ann an gCuid dó fein da gCloinn, noch do mheasad a beith diadha, Dúthachtach, do dul no dan dul ir an Eaglas: acht a dTodl go léir do tabairt dólb, agus a bhfaghail go hIomlan ann Uéc an Earbolg agus a nDidiseadh Spioradalta; óir ir do Dhia agus do'n Eaglas, agus ni d'ainneoch oile, do beanar a nDainm écht na Naomhtaidhe-se.

5. Do bhi d'fior-valach ann gach Oidhche, do tmthaineadh ann dul Dá éigin ir an Eaglas, a Chneidheamh d'fogluim go maith; Peacadh agus Drochcomhradan do seachnadh: Deadhoidhe foirtdine do dodhadh, agus a beith urnuimach dó an gach uile Ni, na Sacramuntighe do taitighidh; Mórán Urnuighe do dernadh, do écht Dola Dé d'fadhail a mach, agus nach meallfuighe é ann sa Nodha a ta roimhe, ag rádh go hiomdan sa Dó: "Foillrig, a hTighearna, do fligthe dámha: "tairbein dam do chrádh; tneódhuigh mé an "d'fiuinne, agus teadhairg mé; óir ir tú mo "Dhia agus mo hSlanughtheoir."

6. Nach foladh dó, Sochar agus Dochar, no Cruadh na Daruma-ro d'fogluim agus do bheathnughadh go cruinn; iomdar nach dTodhadh i go dall-beathach, agus nach mbiadh Aithreachas air an Anthrás; óir gid iomda a Sochair, ir iomda fós agus ir mór a Dualgas, a Dochar agus a Cruadh.

7. Dur fir-thiachtanach dó, Comhairle d'iarraidh go minic, ni air an gCeud Duine teaghmar

* Cloinbhuighe.

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ing to either God or the Church, to offer them the dull-witted, the impious, the maimed, the infirm, or the refuse of their children. *Levit.* 21. 18. *&c*; *Decret. Greg. IX. lib.* 1, *Tit.* 20.

4. That they ought to lay no obligation whatsoever an those, even of their children, whom they look upon as pious and studious, either to engage or not engage themselves in the ecclesiastical state, but leave them at full liberty, and commit them entirely to the Bishop and their spiritual director's hands and charge; for it belongeth to God and the Church, and to no one else, to call them to this holy state.

5. That every youth, who thinks of entering one day or other into the ecclesiastical state, is strictly bound to learn his religion well; to fly sin, and avoid bad company; to choose a godly confessor, and be obedient to him in all things; to frequent the Sacraments; to pray much, that he may find out the will of God, and be not deceived in his choice, saying often in the day: *Show me thy ways, O Lord; teach me thy paths: direct me in thy truth, and teach me; because thou art my God and my Saviour.*

6. It is necessary he should learn and closely consider the advantages and disadvantages, or dangers, of this state; lest he should enter blindly upon it, and repent too late; for although its advantages be many, its obligations, disadvantages, or dangers, are likewise many. *Wisd.* 6. 6; *S. Luke*, 12, 48.

7. That it is absolutely necessary for him to ask counsel often, not of the first man that comes

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ann a bealaċ, aċt air "an a mearg Mile," an aṫ a bṫrid na Coinġill air an labṙannṫ ċeana; aġus da noċtṙad ṙé ó Am go hAm a Rín, a ðócainṁl aġus a Chlonta, ma ir olc maiṫ iad; Rín aṁain a beiṫ aiġe Toil Dé do ðevnaṁ, aġus é ṙéin aġus a Chomairle do ṙlánuġaḋ; ann Aon-ṙocal, a ṙoġal do ċaiṫeaḋ go diaġa; Foġlum do ṙoṫṁuġaḋ go diṫċiollaċ; a beiṫ mínmaċ d'a Carboġ go bár; aġus a beiṫ beanbṫa, gur "bṫeann ðó," mar deir an Slanuġṫeoir, "Cloċ Whillinn do ċroċaḋ ṙa na "ṁnaevl, aġus a báṫaḋ a nDubeaġan na "Fairrge iona * Oilbéim do ṫabairṫ d'Aon-"neaċ" ṙé na ðroiċbeaṫa nó ṙé n'Ainbṙior.

AN 13. LÉIĠIONN.

Do'n Phóraḋ.

C. Cṙeud ir Póraḋ ann?

F. A tá Sacramaint, do naṁar Coṁċar dneaḋ dlirdionaċ Aoin-ṙir agus Aon-ṁna; agus do beir Ġnáṫa ðóib ré na gCloinn do ṫabairṫ ṙuar an Eagla agus a nĠnáṫ Dé; ré hAnacar an Phórda d'ioṁċui; agus ré beiṫ díleas da ċéile go nuġe an bár.

C. Cṙeud iad na Coinġill ir riaċtanaċ ċum na Sacramainte-ri do ġlacaḋ go Criosdaṁail?

F. A táid ceiṫre coinġill nó riaċtanaċ.

C. Cṙeud é an ceud coinġioll?

F. A tá Cosnar glan ó gaċ Peacaḋ marbṫa:

* ṙcannal.

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in his way, but of *one among a thousand,* one that has the conditions we have already spoken of, and to whom he will discover, from time to time, his motives, his difficulties and inclinations, whether good or bad; to be obedient to his Bishop until death; to have only in view to do the will of God, and to save himself and his neighbour: in a word, to pass his life piously, to labour earnestly for science; and to be persuaded that *it were better for him,* as our Saviour saith, *that a millstone were hung at his neck, and that he were drowned in the depth of the sea, than to give scandal to any one,* either by his bad life, or by his ignorance. *Eccli.* 6. 6; *S. Mat.* 18. 6.

THE THIRTEENTH LESSON.

Of Matrimony.

Q. WHAT is Matrimony?

A. It is a Sacrament, which sanctifies the lawful society of a man and a woman; and gives them grace to bring up their children in the fear and love of God; to support the difficulties of marriage; and to be faithful to one another until death.

Q. What are the conditions necessary for receiving this Sacrament christian-like?

A. There are four very necessary conditions.

Q. What is the first condition?

A. A conscience clear from all mortal sin;

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ume rin, ir cóir Foirtbin agur Comaineac do beunaiḋ La nó dó noiḋe Nae.

C. Cneud é an dana Coinġioll?

F. Ní folaiṁ beiṫ ron ó gac Toiṁmeaṫg Póṙda; man a ta Col Ġaiḋl, Cleaṁnaṫ, nó Uiṙge; Diogbail Roiṙe, Móid ġeaṁnaġeaċta, agur tuileaḋ oile do'n tSaṁuil-rin.

C. Cionnar ir féidir do Neaċ ṙaġail amaċ, nac bṙuil Toiṁmeaṫg aiṁ biṫ aiṁ?

F. Noċtaḋ ré a Ṙún agur a ċor d'Oide Foirtbine foġlumċa, realra noiḋe an bPóṙaḋ.

C. Bioḋ go bPóṙṙaḋ Neaċ, aiṁ a mbeiṫ Toiṁmeaṫg, cneud é an Doċar rin?

F. Ir mór an Peacaḋ é: ór a ċionn rin, a taiḃ Toiṁneiṫg ann, do bṙiṫeaṙ an Póṙaḋ go hIomlán; agur do ṫaiṁnġeaṙ Mallaċt agur iomaḋ Turbaiṙde aiṁ an Tanaiṁaiu, ma caiḋriġid ne ċéile.

C. Cneud ṙa nDeiṁ duit, gur cóir "Foirtbin "do ḃeunaiḋ, agur Comaiṁle d'iaṁnaiḋ noiḋe "Nae aiṁ Oide foġlumċa?"

F. Do bríġ go dTig Toiṁmeaṫg Póṙda go minic ó peacaiḋiḃ * naigneaċa na hAimṙire do ċraiḋ ċoṁ.

C. Cneud ṙa nDeiṁiṁ, gur ceaṁ rin do ḃeunaiḋ, "realaḋ noiḋe an bPóṙaḋ?"

F. Chum go mbeiṫ † Faill aġ Neaċ, ‡ Ceaḋ Póṙda d'ṙaġail o'n Earbuġ; nó aiṁ ṙliġe éigin eile do ġlacaḋ, do ṙéiṁ ċomaiṁle an Oide Foirtbine.

C. Cneud é an tneaṙ Coinġioll?

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* Folaiġeaċa, recṙéideaċa. † Am, Uain.
‡ Oiṙṙioṁṙaiḋ.

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wherefore it is fit to confess and communicate a day or two beforehand. *Conc. Trid. Sess.* 24, *cap.* 1, *de Reform.*

Q. What is the second condition?

A. It is necessary to be free from all impediments of Matrimony; such as the obstacles that arise from Consanguinity, Affinity, or spiritual kindred; want of age, a vow of chastity, and from some more of the like kind. *Levit.* 18. 6, *&c*; *Conc. Trid. Sess.* 24, *can.* 3, *c.* 2.

Q. How shall one find out that he hath no impediment?

A. Let him open his mind and condition to a learned director, *sometime before the marriage.*

Q. What harm is it that a person who hath an impediment should marry?

A. It is a great sin; moreover, there are impediments which entirely break the marriage, and draw a curse and much mischief upon the couple, if they cohabit. *Conc. Trid. Sess.* 24, *c.* 4, 5.

Q. Why do you say, that it is fit *to confess and ask counsel beforehand of a learned director?*

A. Because a marriage-impediment often comes from the hidden sins of the time past.

Q. Why do you say, it is proper to do so, *sometime before marriage?*

A. To the end, that one may have leisure to get a dispensation from the Bishop; or to take some other course, according to the advice of the ghostly father.

Q. What is the third condition?

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F. A tá a ɡlacaḋ maille ɾe Rúɲ, Oliɡeaḋ Dé aɡuɾ na hEaɡluiɾe do ċoiṁliúnaḋ ann ɾa * nDaillm-ɾe.

C. Cɾeud é an ceaṫɾaṁaḋ Coiɲɡioll?

F. A. tá a ɡlacaḋ ɡo cɾáiḃċeaċ, macanta, aḋúalleaċ.

C. Cia ɾaḋ ɪɾ cóiɾ an tSácɾamuinṫ-ɾi do ɡlacaḋ?

F. O hSaɡaɾt an ṗaɾɾáiɾde, a bɾiaɡnuiɾe deiɾe nó tɾiaɪɾ; nó ɾaḋ hSaɡaɾt eile, maille ɾe Láiɲ-ceaḋ an Eaɾbuɡ, nó an tSaɡaɪɾt Paɾɾáiɾde.

C. An bPeaċaiɡiḃ an tAoɾóɡ, do ṗóɾaɾ nó do ɡlacaɾ ɾe ċéile ɡan ɡíoɾ do'n tSaɡaɾt Paɾɾáiɾde; ɡan Toil a nAċaɾ aɡuɾ a Maċaɾ; aɡuɾ ɡan Fiaɡnuiɾe deiɾe nó tɾiaɪɾ?

F. Ir deiṁin ɡo bPeaċuiɡiḃ ɡo tɾom; aɡuɾ ɾóɾ ɪɾ deaɾbċa, naċ Póɾaḋ dliɾdoiɲeaċ na ɾeaɾṁaċ an Coiṁċeaɲɡal do niċeaɾ ɡan ɡíoɾ do'n tSaɡaɾt Paɾɾáiɾde, aɡuɾ ɡan Fiaɡnuiɾe deiɾe nó tɾiaɪɾ, ioɲɲ ɾna hIoɲaḋaiḃ ann aɲ ɡlacaḋ Oliɡeaḋ na hEaɡluiɾe ɡo hIomlán.

C. Cɾeud é Oɾalɡaɾ na Láɲaiṁɲa póɾda?

F. Aɲ dTúɾ, Coiṁċeaɲɡal aɡuɾ Caiɲeaṁ do beiṫ eaɫoɾɾa aɲ ɾeaḋ a mbeaċa.

2. beiṫ díleaɾ dá ċéile, do ṁéiɲ maɲ ɡealladaɲ ann ɾa bPóɾaḋ.

3. Coiɲɡnaṁ ɾe ċéile ann a Leaɫɾom; Aɲtuiɡɾe, Eaɡcɾuaɾ aɡuɾ † Uallaiḋe a ċéile d'ioṁċaɲ ɡo ɾoiɡleaċ.

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* Scaiḋ-ɾe. † Uɾɲiɡiɲ.

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A. It is to receive it with a resolution of fulfilling the law of God and the Church, in this state. *Tob.* 6. 22; 1 *Thess.* 4. 3, 4, 5.

Q. What is the fourth condition?

A. It is to receive it with devotion, modesty, and shamefacedness. *Tob.* 8. 5; *Conc. Mediol.* 5. *sub S. Carol. part* 3. *tit. de Matrim.*

Q. From whom ought this Sacrament to be received?

A. From the parish-priest in the presence of two or three witnesses, or from another priest with the express permission of the bishop or parish-priest. *Conc. Trid. Sess.* 24. *c.* 1. *de Reform.*

Q. Do young people sin who marry or espouse each other unknown to the parish-priest; without the consent of their parents; and without two or three witnesses?

A. It is certain that they sin grievously; and it is also certain, that the marriage contracted unknown to the parish-priest, and without two or three witnessses, is neither lawful not valid where the law of the church is received in its full extent. *Conc. Trid. Sess.* 24, *c.* 1, *de Reform.*

Q. What are the obligations of the married couple?

A. First, to be united and live together during life. *S. Mark,* 10. 6, 7, 8, 9; 1 *Cor.* 7. 10, *&c.*

2. To be faithful to one another, as they have promised in marriage. 1 *Cor.* 7. 4; *Heb.* 13. 4.

3. To assist one another in their distress; to bear patiently the indiscretion, weakness and burthens, of each other. *Gal.* 6. 2; *Col.* 3. 18, 19; 1 *S. Pet.* 3. 7.

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4. Do tabairt fa deara a gClann do bairdeas comhlrac ir féidir é; agus a múnad agus a foirnead go Criosdamhil.

C. Cneud iad na Loctа, nó na Dubhailceada, ir riachtanach do'n Lánamhain pórda do feachad?

F. Bád, Seanbhr, Fuat, * Imdeangad, Ceannairg, Cáinead, Ainglideact, Marla, Anglad d'a gCloinn, nó do'n tSaogal; agus fór Grád aimhearaidha, gan éill gan ubhear, air a éile, tré a gCuirid Oligead agus Grád Dé a † nDimbrig.

C. Cneud é Dualgar na Mná pórda fá leid?

F. A tá d'Ullalac oirrce, air dTúr, beit uirnamach d'a Fear ann gác rle Ní, nac bfuil an Aigaid tola Dé; óir ir é an Fear Ceann na Mná, amhil ir é Criosd Ceann na hEaglaise.

2. A beit air a Coimhead gan a Toirrcear do caillead tré na Coir féin.

3. Anacar a Toirrcir, agus Tinneas a Cloinne d'iomcar go foigideac, agus mar cáin an peacaid.

4. Gan léigean do'n Noideanan codlad an Aoin-Leabaid ria féin ná ne na bume go Cionn bliagna, air Eagla go múchfaide é, agus go mbeit an bume nó an mácair cionntac a mbár an Leimh.

5. Ir cóir di, mar féidir é, a Clann féin d'oileamhan, air Nóir na mban noimhe ‡ a nollód, agus mar comhairligid na hAithneaca noimhe dóib go dtéchollac.

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* Aithir. † Neamhchum.

‡ na Sean-aimhirne.

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4. To get their children baptised as soon as possible; and to instruct and bring them up christian-like. *Eph.* 6. 4; *Catech. Conc. Trid. de Bapt.*

Q. What are the faults or vices which the married couple ought to avoid?

A. Jealousy, bitterness, hatred, reproaches, contentions, scolding, fretfulness, abuse, an excessive love of children, or of the world; and likewise an immoderate affection, without reason or decency, for one another, whereby they make slight account of the law and love of God. *Col.* 3. 19; 1 *S. Pet.* 3. 1.

Q. What are the obligations of the married woman in particular?

A. First, she is obliged to be obedient to her husband, in every thing that is not contrary to the will of God; for the man is the head of the woman, as Christ is the head of the Church. *Eph.* 5. 22, 23, 24; *Tit.* 2. 5.

2. To beware of miscarrying through her own fault.

3. To bear patiently, and as a punishment to sin, the uneasiness of her pregnancies, and the pains of child-birth. *Gen.* 3. 16.

4. Not to permit that the infant should sleep in one bed with herself or its nurse, within the space of a twelve-month, for fear it should be overlaid, and that the nurse or mother should be guilty of the child's death. *Rom. Rit. Rom. Penitent.*

5. She ought, if possible, to nurse her own children, after the example of the holy women of ancient times, and as the holy Fathers earnestly recommend to them. *Gen.* 21. 7; 1 *Kings*, 1. 22, 23; 2 *Machab.* 7. 27; *S. Luke*, 11. 27; *S. Basil. Homil.* 21; *S. Ambros. lib.* 5, *in Hexamer. c.* 18; *S. Chrys. Hom. in Psal.* 1; *S. Greg. Magn. lib.* 2, *Epist.* 64, *&c.*

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C. Cneud oile ir Dualgar di?

F. Aithl a tá d'fiaċaib air an breap Solaċan do denmain d'a teaglaċ, agur Aine tabairt d'a gnoċuġiḃ amuġ go meinic; a tá mar an gCerdna d'Ualaċ oirnte-ri Aine maiṫ do tabairt do gnoċuġiḃ a bunaiḃ Daiḃ a fuiġ doṁar; gan dul fa gCraiṫ go bfodanaċ ó * éiġ go Diġ, agur gan Aoin-ni do denmain, ná d'fulang a denmain, do ċuṁfead Feariġ air Dhia; óir "ci bé naċ dTugann Aine d'a doilġiḃ féin, "agur go mórṁór do Lucht a téiġe, do feud ré "a Chneidean, agur ir meara é iona Neaċ "gan Cneidean."

C. Cneud oile a tá d'fiaċaib oirnte a noṁ do denmain?

F. Deaġfompla do tabairt d'a gCloinn agur d'a dTeaglaċ ule; agur do ċuir fá deara air an Iomlán, Dia do niar agur do gnóe, go hAirige air Maiom agur Trinóna. (a)

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* O teaċ go teaċ.

(a) Léiġ an 5. Léigionn do'n dara Rainn.

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Q. What else is she obliged to do?

A. As the man is obliged to provide for his family, and often look after his business abroad, she is, in like manner, bound to take good care of her family affairs within doors; and not to go about tattling from house to house, nor do nor suffer any thing to be done, which may offend God; *for whosoever takes not care of his own, and especially of those of his own house, he hath denied his faith, and is worse than an infidel.* *Prov.* 31. 13, &c.; 1 *Tim.* 5. 8, 13, 14; *Catech. Conc. Trid. de Matrim.*

Q. What else are both of them obliged to do?

A. To give good example to their children and to their whole family; and to engage all to serve God, and pray to him, especially morning and evening. (*a*)

(*a*) Read the 5th Lesson of the Second Part.

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AN 4. RANN

DO'N TEAGASG CRÍOSTUIDE.

Do'n Dóċċas agus do'n Urnaí.

AN 1. LEIGIONN.

Do'n Dóċċas agus do'n Urnaí a gCoiteann.

C. Cred é an ceathramad Ní bunadúsach is miadamach do gach Críostuide do déanamh, cum é féin co flaithemnas?

F. A tá a Dhóċċas do cur a nDia, Coingean iarnaidi áil, agus a Ainm Naomta do molad.

C. Cred is Dóċċas ann?

F. Subailce díadha, do beith dúnn Súil do beit againn maille re Mhuintir móir, Thócaisne agus Gnátha d'fágail o Dhia ann sa tSaogal-so, agus Aoibneas síorruidhe ann sa tSaogal oile.

C. Cred ar a bfuil an nDóigh, nó an nDóċċas?

F. Ar Geallamhnaib Dé, noċ do dearbaid, go dTiubrad sé Sonus síorruidhe do'n Dream do coimhlionfas a dligead nó a Aiteanta.

C. Cred ar fóir a bfuil an nDóċċas?

F. Ar Món-Luaigeaċt an Slanuigteora JOSA CRIOSD, tre dTugann Dia a gnátha dúnn ann sa tSaogal-so, agus tré a nGeallann dúnn Flaitear agus Aoibneas síorruidhe ann sa tSaogal oile.

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THE FOURTH PART

OF THE CATECHISM.

OF HOPE AND PRAYER.

THE FIRST LESSON.

Of Hope and Prayer in general.

Q. WHAT is the fourth principal thing which every Christian is obliged to do, in order to save himself?

A. It is to put his *Hope* in God, to crave his assistance, and praise his holy name. *Ps.* 61. 9; *Rom.* 8. 24.

Q. What is Hope?

A. A divine virtue, which makes us expect with great confidence, to obtain from God mercy and grace in this life, and eternal bliss in the life to come. *Rom.* 8. 24.

Q. On what is our Confidence or Hope grounded?

A. Upon the promises of God, *who affirmed*, that he would give eternal happiness to such as fulfil his law or commandments. *Heb.* 6. 18, 19, 20.

Q. On what else is our *Hope* grounded?

A. Upon the superabundant merits of our Saviour, Jesus Christ, for which God gives us his grace in this world, and promises us his kingdom and everlasting bliss in the world to come. *S. Jo.* 10. 10; *Rom.* 8. 32.

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C. Cneud é an Coingioll ann an geall Dia an Sonut fiontuide-ri dún?

F. Ann Coingioll do gCoimhedtam Aiteanta-ran, agut do nDeunam Deagoibteaca maille te Congnam a gnáu.

C. Cionnat do cionntugtean an Aigaid an Dóttain?

F. Ann da mod.

C. Cneud é an ced mod ann a bPeacugtean an Aigaid?

F. Ne hEudóttat, an tan do éuntead Neac a gCeill dó féin go mealltá, nac féidir dó an beata fiontuide d'faigail; agut da brig sin, gut diomdain dó, Deagoibteaca nó Aitiughe do deunam.

C. Cneud é an dana Mod ann a bPeacugtean an Aigaid an Dóttain?

F. Ne hAnóttat, an tan do éuntead Neac a dóig go dittéillighe ann a éumar féin, nó a dTiocaidhe Dé; agut do léigear, da brig sin, a leat ann Caidhe, ag cuadugad ann ra bPeacad.

C. Deun Sgiath Dóttain.

F. "A hTigeanna, mo Dhia, a ta Mon-mu-"nigin agam, tué do mon-éiocaidhe, agut "tué mdn-luaigeacta mo flánugteoma JOSA "CRIOSD, go dTiubhaidh Congnam do gnád "dam ann ra tSaogal-ro, agut an beata mai-"tannac ann ra tSaogal eile, ma coimlionaim "hAiteanta agut do dligead.

C. Cionnat do cuideat an Dóttain a * breithe nó a dTaidhe?

F. Ag deunam Uimaide maithe go minic éum Dé?

* Uraid.

Q. On what conditions did God promise us this everlasting happiness?

A. On conditions we shall, with the help of his grace, keep his commandments, and do good works. *S. Mat.* 19 *c.* 17 *v.*, 25 *c.* 34 *v.*, *&c.*; *Rom.* 2. 6.

Q. How does one sin against Hope?

A. Two ways.

Q. What is the first way of sinning against it?

A. By *despair*, when one falsly persuades himself that he cannot obtain eternal life, and that, therefore, it is in vain for him to do good works, or repent. *Jer.* 18. 12; *S. Mat.* 27, 5; *Eph.* 4. 19.

Q. What is the second way of sinning against Hope?

A. By presumption, when one foolishly puts his confidence in his own strength, or in the mercy of God; and therefore, defers his amendment, and so hardens in sin. *Eccli.* 5. 5, 6, 7; *Rom.* 2. 4, 5.

Q. Make an act of Hope.

A. *O Lord, my God, I have great confidence that through thy great mercy, and through the superabundant merits of my Saviour, Jesus Christ, thou wilt give me the assistance of thy grace in this world, and life everlasting in the other, provided I fulfil thy commandments and law.*

Q. How is Hope turned to use or profit?

A. By often making an humble prayer to God.

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C. Cneud ir Uruaig ann?

F. A tá Andúgad an gCroidhe dhe Dé, ag tabairt Andúdha, Molta, nó buidheachas dó; nó ag iarraidh air, gach Ní, ir riachtanach, nó for ir taitneach dhe Slainte an nAnma, do thabairt dhi.

C. Nach bfuil sé for ceadúgheach ag Neach, na Neithe fuigealta, a tá do Riachtanaibh air, d'iarraidh air Dhia?

F. A tá, mar Rún dó Féidhm do dheunamh díob dhe Ghlóire Dé, agus dhe Slainte a Anma féin.

C. An bfuil sé d'fiachaibh air gach Croidhe Uruaig do dheunamh?

F. A tá; óir ní foláir do gach Duine Mod, Molad agus buidheachas do thabairt do Dhia; agus for Thócaire agus Grádha d'iarraidh air.

C. An éirdheann Dia an nUruaig do ghnáth?

F. Ní éirdheann; do bhrígh nach nDeunmhad í a gCoimhneas mar ir ceart.

C. Cionnas ir cóir Uruaig do dheunamh?

F. Ir cóir a deunamh go hUmhal, módhamhail, coimhesdach, cnaidheach.

C. Cneud éigeas tu "ne Uruaig do dheunamh "go hUmhal?"

F. Tuigim rir, gur ab imheartha dhuinn, nach fuil rinn labairt ne Dia, na Toradh air nUruaighe d'fágail radha; agus má geibhmid ain-ní da nIarrmhad air, gur "tré na mórthócaire do "beir dhuinn é."

C. Cneud éigeas tú ne Uruaig do dheunamh "go módhamhail?"

F. Tuigim rir, nach foláir dhuinn, an dTi-

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Q. What is Prayer?

A. Prayer is an elevation or lifting up of our heart to God, in giving him adoration, praise, or thanks; or, in begging of him to grant us whatever is necessary, or even profitable, for working our salvation.

Q. Is it not also permitted us to pray God to grant us the worldly things whereof we stand in need?

A. Yes; provided we are resolved to make use of them to the glory of God, and for our own salvation.

Q. Is every Christian obliged to pray?

A. Yes; for every body is bound to honour, praise, and give thanks to God; and likewise to beg mercy and grace of him.

Q. Does God always hear our Prayers?

A. No; because we do not always pray as we ought. *S. Jam.* 4. 3.

Q. How ought we to pray?

A. We ought to pray humbly, respectfully, attentively and devoutly.

Q. What do you understand by *praying humbly.*

A. I understand by it, that we ought to think that we are not worthy either to speak to God, or to receive the fruit of our prayers from him; and that if we obtain any thing of what we beg of him, it is *through his great mercy he grants it to us. Gen.* 18. 27; *Isa.* 66. 2; *Ps.* 33. 19; *S. Mat.* 8. 8; *S. Luke,* 18. 13, &c.

Q. What do you mean by *praying respectfully?*

A. I mean by it, that we should pray to our Lord God, with great respect and reverence.

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ȝeapna Dia do ȝnàe maille pe Mòd mòp, agur pe Deaȝṗaiṫċeap.

C. Cpeud èuȝeap tú pe hUlpnaiȝ do deunaṁ "ȝo coiṁeudaċ?"

F. Tuȝim, ȝo bṗuil d'ṗiaċaib opainn ann Aimpiṙ na hUlpnaiȝṫe, ap dTuȝpe agur ap dToil do ċoiṁeud comaiṫ agur ip ṗéidip dúnn, ní head aṁain aip ċeilȝ agur aip ċaiṫiȝiḃ an Diabuil, acṫ ṗóp "aip Smuaineiȝiḃ agur aip "ċlonṫaiḃ paȝalta, noċ a naċad eadpuun agur "Dia, nó do ċuipead aip Seaċpán piun ann ap "hUlpnaiȝ."

C. Cpeud aip ap cóip dúnn puuainead ann Am Ulpnaiȝe?

F. Aip Dia, aip ċéill na mbpiaċap do ċanmaid, nó aip na Neiṫiḃ iapṙuiṁid aip Dia.

C. Cpeud èuȝeap tú pe "hUlpnaiȝ do deu-"naṁ ȝo cpaḟṫeaċ?"

F. Tuȝim piṙ, ȝup ab éiȝion dúnn an Ulpnaiȝ do deunaṁ ȝo dúṫpaċtaċ, ionnap ȝo dTéiȝpead an ȝCpiopòe pe Dia, nó piṙ na Neiṫiḃ ollṁuȝear agur ṫeopuȝear piun ċum na beaċa píopuide.

C. Naċ bṗuilid Coiuȝill eile piaċtanaraċ ċum Ulpnaiȝṫe do deunaṁ ȝo tapṙbeaċ?

F. Ni táid póp tuí Coiuȝill piaċtanaċ.

C. Cpeud é an ceud Coiuȝioll?

F. Ni beiṫ aip Staid na nȝniar; nó an ċud ip Lúȝa de, a beiṫ ronnṁan "da piṙiḃ," aip ṙiocċain do deunaṁ pé Dia.

C. Cpeud é an dapa Coiuȝioll?

F. Mainiȝin mòp a beiṫ aguun, ȝo dTúṫpaid

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1 *Paral.* 29. 17, 18; *Ps.* 33. 10; *Heb.* 5 *c.* 7 *v.*, 12 *c.* 28 *v.*

Q. What do you understand by *praying attentively?*

A. I mean that we are obliged, in the time of prayer, to guard our understanding and will, as well as we can, not only against the wiles and temptations of the devil, but also *against worldly thoughts and inclinations*, which might withdraw us from God, or distract us in our prayers. *Is.* 29. 13; *S. Jo.* 4. 23, 24.

Q. What ought we to think upon in time of Prayer?

A. Upon God, upon the meaning of the words we pronounce, or upon the things we beg of God.

Q. What do you understand by *praying devoutly?*

A. I understand by it, that we are obliged to pray earnestly and with fervour, so that our hearts may be set diligently upon God, or upon the things which dispose us to everlasting life. *Ps.* 38. 4; *S. Luke*, 12. 49.

Q. Are there not other conditions necessary for praying with benefit?

A. There are still three conditions necessary.

Q. What is the first condition?

A. To be in the state of grace, or at least to desire *sincerely* to be reconciled to God. *Ps.* 144. 18; *S. Jo.* 15. 7; *S. Mat.* 11. 28; *S. Mark*, 9. 23; *S. Luke*, 18. 9, 10, 11; *Prov.* 28. 9; *Is.* 1. 13. *&c.*; *Catech. Conc. Trid. Part* 4, *of the Parts and Degrees of Prayer.*

Q. What is the second condition?

A. To have great confidence that God will give us what we beg of him, if it stands with his

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Dia dhún an Ní iarrtar air, ma a tá ré dheamhnac d'a ghlóir agus do lear an nAnma.

C. Cred ar a mbeit an mór-mhaighi-ri agam?

F. Ar Mór-thaighead JOSA CRÍOSD; óir is "ann Aimm-sion" iarrtar gach aitheantse air Dia.

C. Cia do mhún dhún gabe ann "Aimm "Chriosd?"

F. Do mhún ré féin, ag rádh ann sa tSoisgeul: "Gid bé iarrfhe ionn m'Aimm-ri air an Athair, "do bheirea ré dib é." Mhnid fós an Eaglar dhún gabe ann "Aimm Chriosd;" óir criochnighe rí go coitcheann a hUrnaighe trid na briathraib-ri: "Tré an dTighearna JOSA CRÍOSD, "Per Dominum nostrum Jesum Christum."

C. Cred fá an ab éigion dhún gabe tré JOSA CRÍOSD?

F. Do bhí gur ab é an Slánaighteoir é, agus gur chrid-sion a tá Slighe agann re dul chum an Athar Neamhda.

C. Cred é an tsear Coimgioll?

F. Bhaith-fearadh a ngabe Dé.

C. Cred éigean tú ré "bhaith-fearadh ann "Urnaigh, nó a ngabe Dé?"

F. Tuigim, gur cóir dhún leanamhain do'n Urnaigh; agus gan a beit tairbheach do ghabe Dé, bhodh go gCairbheadh ré an nIarratus air Athair.

C. An fíor go nEirionn Dia do ghnáth re an nUrnaigh, an tan do ghónid é man is cóir?

F. Is cinnte go dTuigann Dia gach nhe Ní dhún, a tá riachtanach chum Slainte an nAnma, ma iarrtar é dhún féin "go bhaith-fearmhac, "agus man is cóir," an tan a támhadh a ngrádh re Dia.

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glory and the good of our soul. *Ezech.* 33, 11; *S. Mark,* 11. 24; *S. Jam.* 1. 5, *&c.*

Q. Upon what should this great confidence of ours be grounded?

A. Upon the superabundant merits of Jesus Christ; for it is *in his name* we make every request to God.

Q. Who taught us to pray in *Christ's Name?*

A. It was himself, saying, in the Gospel: *Whatsoever you shall ask the Father in my Name, this I will do. Whatsoever you shall ask the Father in my Name, he will give it you.* The Church likewise teacheth us to pray in the *Name of Christ*; for she commonly finishes her prayers with these words: *Through our Lord Jesus Christ, Per Dominum nostrum Jesum Christum. S. Jo.* 14 *c.* 13 *v.*, 15 *c.* 16 *v.*

Q. Why are we obliged to pray through *Jesus Christ?*

A. Because he is our *Saviour,* and that it is by him we have access to our Heavenly Father. *Rom.* 5. 2; *Eph.* 2. 18.

Q. What is the third condition?

A. Perseverance in praying to God.

Q. What do you understand by *perseverance in prayer?*

A. I understand that we ought to continue in prayer, and not to be weary of praying to God although he should defer granting our request. *S. Luke,* 18. 1; 1 *Thess.* 5. 17; *Eph.* 6. 18.

Q. Is it true that God always hears our prayer, when we pray to him as we ought?

A. It is certain that when we are in the state of grace, God gives us everything that is necessary for our salvation, if we ask it for ourselves *with perseverance and as we ought. Eccli.* 2. 1, 2, &c.; *S. Luke,* 11. 5, 6, &c.; *S. Jo.* 15. 7.

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C. Cia ġeall, ġo nEiṙṙiġċeaṙ aṙ nUṙṙuiṁ ḋo ġnáṫ aiṙ na Coiṁġillíḃ-ṙe?

F. Aṙ Slaṁáiṫeoiṙ JOSA CRÍOSD ṙéiṁ, ḋo ġeallaṙ ó'ṁṁ é; óiṙ a ḋeiṙ ṙé ṙaṁ tSoiṙġeṁl: "Iaṙṙuiḋ, aġuṙ ḋo ḃeuṫċaṙ ḋ'oiḃ; * loṙ-" ġaiṙíġ, aġuṙ ḋo ġeṁḃċaiḋ; bṁaiḋíḃ aṁ Doṙuṙ, " aġuṙ oiṙġeoluṫaṙ ḋ'oiḃ."

C. Cneṁḋ ṙa leaṁaiṁ éṁ coṁṙaḋa-ṙo ḋo Léiġíoṁ na hUṙṙuiṁġe?

F. Do ḃṙíġ naċ ḃṙeil Teaġaṙġ aiṙ ḃíṫ iṙ ṙiaċtaṁáiṁġe ioṁa é; óiṙ níoṁ ḋaṁṁáiġeaḋ a ṙiaṁ, aġuṙ ní ḋaiṁṁeoċṫaṙ ġo ḃṙáṫ, Aoiṁṁeaċ ḋ'aṙ ġlaċ baiṙḋeaḃ, aċt ḋo ḋíoġḃáil Uṙṙuiṁġe ḋo ḋeṁaiṁ maṙ iṙ cóiṙ, nó ḋo ḋeṁaiṁ ġo leoṙ.

C. Cneṁḋ é aṁ Ní, iṙ † líoṁṁaiṙe iṙ cóiṙ ó'ṁṁ ḋ'iaṙṙaiḋ aiṙ Dhia?

F. Eaġla aġuṙ Ġṙáḋ Dé aiṙ ṙeaḃ aṙ ṁbeaċa, aġuṙ Deaġḃáṙ ṙa ḋeoiġ.

C. Cia ċuġe a nDíṙṙiġṁiḋ aṙ nUṙṙuiṁ?

F. Do ċuṁ Dé, aġuṙ ṙóṙ ċuṁ na Naoṁ; aċt ní aiṙ aṁ Maḋ ġCeuḋa.

C. Cionnaṙ ḋo díṙṙiġṁiḋ aṙ nUṙṙuiṁ ċuṁ Dé?

F. Aiṁṁl "ċuṁ Aíṙḋ-ṙíġ aġuṙ Aṙḋ-ṙaċtaṙáiṁ ġaċ ṁle Neiṫe," le aṙ ab ṙéiḋiṙ ġaċ áiṁ-ní ḋa nIaṙṙuiṁṁ ḋo ċaḃaiṙṫ ó'ṁṁ, " tṙé na ṁóṙ-ċuṁ-" aċṫa ṙéiṁ."

C. Cionnaṙ ḋo ġṅóṁiḋ na Naoṁ?

F. Aiṁṁl Seaṙḃṙóġaṁṫuiġe aġuṙ Cáiṙḋe Dé, le aṙ ab ṙéiḋiṙ Ġṙáṫa aġuṙ Tṙóċaiṙe ḋ'ṙáġail ó'ṁṁ ó Dhia, " tṙé ṁóṙ-lṁáiġeaċṫ JOSA CRÍOSD."

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* Loiṙġiġíḋ. † ṁḋnaca.

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Q. Who promised that on these conditions our prayers shall always be heard?

A. Our Saviour Jesus Christ *himself* promises it to us; for he says in the Gospel: *Ask, and it shall be given you; seek and you shall find; knock and it shall be opened to you.* *S. Mat.* 7. 7, 8, 11.

Q. Why do you dwell so long on this lesson of Prayer?

A. Because there is no instruction whatsoever more necessary than it; for not one of those that were baptized ever was, or ever shall be, damned, but either for want of praying as it behoveth, or for want of praying sufficiently. *Ps.* 144. 18; *Rom.* 10. 13.

Q. What is it we ought oftenest to beg of God?

A. The fear and love of God during the whole course of our life, and at length a good end, or happy death. *S. Luke,* 10. 42.

Q. To whom do we direct our prayers?

A. To God, and even to the Saints; but not after the same manner.

Q. How do we direct our prayers to God?

A. As to the *Sovereign Lord and Supreme Ruler of all things,* who is able to grant us every thing we call for, *by his own Almighty power.*

Q. How do we pray to the Saints?

A. As to the servants and friends of God, who can obtain grace and mercy for us from God, *through the superabundant merits of Jesus Christ.* *Gen.* 48. 16; *S. Luke,* 15. 10; *Rev.* 1 *c.* 4 *v.*, 2 *c.* 26, 27 *v.*, 5 *c.* 8 *v.*, 8 *c.* 4 *v.*

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C. Nach bfuil "an Urnuigh-re cum na Naoi" an Agaid an * noda do dligimid do Dhia, agus fos an Agaid na Mon-muinigine, a ta d'fiaclaib ormm do beit agum ar "an Slanugeoir JOSU CRIOSD?"

F. Ni bfuil ann Aon-con; oir, da mbeit Urnuigh cum na Naoi earonmac do Dhia, no d'an Slanugeoir, amail mar ir Mian le Duce Seachain a cur a gCeill do na * hAinbfiorannaib, ni iarrfad "Naoi Fol Abdal" ann na Criosd nodh gude ann fein, agus ann a cele.

C. Cia ann an coir dunn gude?

F. Ann an gCinead Daonna go hiomlan; ann an nUactarannaib Cille agus Craice; ann na Deagdoimib, agus ann na Drocdoimib; ann na Pagannacaib, agus ann gach Duine eile, acta ann Seachran Cheidim; ann an gCaindib, agus ann an Naimdib; ann beodaib fos agus ann marbaib.

C. Cia aca ir fearr Urnuigh do denad fa leit, iona a gCudeacta caic eile?

F. Ir gnathach gur fearr an Urnuigh do nitear a gCudeacta no a gComann ne Cach.

C. Cred cuige rin?

F. Do brigh go nDeirr Criosd, go mbionn re a mearg deire no trialair, do cumnigear a gCeann a cele ann Ainm-rion.

C. Cred cuige fos gur fearr an Urnuigh fallreach?

F. Do brigh go nDenaid monan, do gudear Dia ann Aon-feacht, amail agus Foillsigion naoma ann; agus go bragaid a nimpige nada nior eurgudce.

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* Cratugib.

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Q. Is not this *praying to Saints* contrary to the honour we owe to God, and likewise to the great confidence which we are obliged to have in *our Saviour Jesus Christ?*

A. By no means; for if the invocation of Saints were dishonourable to God or to our Saviour, as those who are astray would fain make the ignorant people believe, the *apostle Saint Paul* had not desired the faithful to pray for himself, and for one another. *Rom.* 15. 30; *Eph.* 6. 18, 19; 1 *Tim.* 2. 1; *Heb.* 13. 18.

Q. For whom ought we to pray?

A. For mankind in general; for our spiritual and temporal superiors; for the righteous and for the wicked; for pagans, and for all such people as are astray from the faith; for our friends and our enemies; for the living also and for the dead. 1 *Tim.* 2. 1, 2; *S. Mat.* 5. 44; 2 *Mac.* 12. 46.

Q. Whether is it better to pray in private, all alone, or to pray in public, or along with others?

A. It is generally better to pray in public, or in society with others.

Q. Why so?

A. Because Christ says, that he is in the midst of two or three who are gathered together in his name. *S. Mat.* 18. 20.

Q. For what other reason is public prayer to be preferred?

A. Because when many join together in prayer, they offer, as it were, a holy violence to God, and obtain their request more easily.

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AN 2. LÉIGIONN.

Do'n Phaidir.

C. Cred é an Uilig ir fearr agus ir briosmaire air bioð?

F. A tá an Phaidir, da ngoirtear Uilig an Tigearna.

C. Cred fá ngoirtear Uilig an Tigearna do'n Phaidir?

F. Do brig gur ab é ar "dTigearna IOSA "CRIOSD féin" do rinne é.

C. Abair é a Laidion.

F. "Pater Noster, qui es in Coelis, sanc-"tificetur Nomen tuum; adveniat regnum "tuum; fiat Voluntas tua, sicut in Coelo, et "in Terra. Panem nostrum quotidianum da "nobis hodie; et dimitte nobis Debita nostra, "sicut et nos dimittimus Debitoribus nostris; "et ne nos inducas in Tentationem; sed "libera nos a Malo. Amen."

C. Abair é a nGaoidilg.

F. "Ar nAthair a tá air Neamh, naomhar "hAinm; tigioð do Rioghacht; deuntar do toil "air an Talamh, mar do nitear air Neamh. Ar "nArán laetheamhail tabair dúinn a niuð; agus "maith dúinn ar briathra, mur maithimid-ne d'ar "breitheamhnaibh féin; agus na léig inn a gCath-"ghaibh; acht fuair inn ó Olc. Amen."

Do Mhínigeadh na Paidre.

C. Ca méid "Athchuige san bPaidir?"

F. A taid seacht nAthchuigeadha.

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THE SECOND LESSON.

Of the Lord's Prayer.

Q. WHAT is the best and most powerful Prayer?
A. The Lord's Prayer.

Q. Why is it called the Lord's Prayer?

A. Because it is our *Lord Jesus Christ himself*, that made it. *S. Mat.* 6. 9, &c.
Q. Say it in Latin.
A. "Pater Noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat "voluntas tua, sicut in cœlo, et in terrâ. Panem "nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in "tentationem; sed libera nos à malo. Amen."

Q. Say it in English.
A. "Our Father, who art in heaven; hallowed be thy name; thy kingdom come; thy "will be done on earth, as it is in heaven; give "us this day our daily bread, and forgive us "our trespasses, as we forgive them who trespass against us; and lead us not into temptation, but deliver us from evil. Amen."

The Lord's Prayer expounded.

Q. How many Petitions in the Lord's Prayer?
A. There are seven.

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C. Cia dá nGoirmíd "An nAitheal?"

F. Do Dhia an tAitheal, do Dhia an Mac, agus do Dhia an Spiorad Naomh.

C. Cneud fá nach nAbrann tú "m'Aitheal" ann Aice "An nAitheal?"

F. Do bhí sé an nAitheal coitchionn é, agus sé Deanbhaitheacha dá cheile rinn; agus fós do bhí sé go brath d'fiachaibh orrann sé do an Son fein, agus an Son na Comhairean.

C. Cionnar a tá Dia n'Aitheal agann-e?

F. Do bhí sé ab é do chuitheadh, do ceannaibh agus do toil rinn mar cloinn dó fein.

C. Cneud fá nAbrann tú, "A ta ann Neamh," óin a tá Dia ann sach ale Aice?

F. Do bhí sé an Neamh, ir mó taithbeanar ré a "Mhóideacht Flóruman;" agus do bhí sé an Neamh a tá Oigheacht agus Flaitheas a cloinne-rion.

C. Cneud iarrumaid ran sCeud Aitheanse, "Naomhtan hAinm?"

F. Iarrumaid Aithe agus Colur a beith an Dhia ain feadh an Domhain ale; agus Onóir, Molad agus Spád do tabairt dó go Saoghal na Saoghal.

C. Cia hIad do naomhar "Ainm Dé?"

F. An Dream do chesdear agus do sheilleas dó.

C. Cia hIad do mharbhsear Ainm Dé?

F. An drong do bhíreas a dlígheadh, nó do feachsear an Aghaidh Aitheantadh Dé.

C. Cneud iarrumaid ran dara hAitheanse, "Tigheadh do Ríoghacht?"

F. Iarrumaid ain Dhia, a shára do dóruth ann an sCroidheibh ran tSaoghal ro, agus Slóin fíorrude do tabairt dhuin ran tSaoghal oile.

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Q. Whom do we call *Our Father?*

A. God the Father, God the Son, and God the Holy Ghost.

Q. Why do you not say *My Father* instead of *Our Father?*

A. Because he is our common Father, and we are all brethren; and even because we are obliged to pray for ourselves and for our neighbour. 1 *Tim.* 2. 1.

Q. How is God our Father?

A. Because it is he created, redeemed, and chose us for his children.

Q. Why do you say, *who art in heaven*, whereas God is every where?

A. Because it is in heaven he chiefly manifests his *Glorious Majesty;* and because the kingdom and inheritance of his children are in heaven. *Heb.* 13. 14.

Q. What do we ask in the first petition, *Hallowed by thy Name?*

A. We desire, that God may be known throughout the whole world; and that he may be honoured, praised, and loved for ever and ever.

Q. Who are they that sanctify God's name?

A. Those who believe in, and obey him.

Q. Who are they that abuse the name of God?

A. Those who break his law, or sin against his commandments. 2 *Kings*, 12. 12; *Rom.* 2. 23, 24.

Q. What do we beg in the second petition, *Thy kingdom come?*

A. We beg of God to pour his grace into our hearts in this life, and to give us everlasting glory in the life to come.

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C. Cuireann sé an tsean Aifreann, "Deintear do Dia ar an Talamh, mar do ritear "ar Neamh?"

F. Sin é, Spárta do tabairt dhúinn, cum a dola do deunamh an tSagart-so, mar do nid na hAingil ar Neamh.

C. Cuireann é ciallughear "Toil Dé do dean-"amh?"

F. Ciallughe ré na hAifeanta do coimlíonadh, agus a beith foighdeach ann gach bruighean agus Leabhrom teigheomhar dhúinn.

C. Cuireann é ir cóir dhúinn a mheas nó do mhuaineadh an tan chuireas Dia Leabhrom nó bruighean orainn?

F. Ir imheartha dhúinn, go bfuil Dia fíréanta, agus go dTuillmid nior mó go mór do'n tSaoghal-sin.

C. Cuireann é ir cóir a rádh ann Am braidheanta nó Leabhrom?

F. "A hEighearna, go nDeuntar do toil; go "noibhear hAinm."

C. Cuireann sé an gCeabhradh Aifeachta, "Ar nAthair laethamhail tabair dhúinn a "nidh?"

F. Gach Ní a tá na Riachtanus ordhuighthe, do thoil Anma agus Coirp, joidhe, na Sacramhnteadha, briathar agus Spárta Dé, biadh fíor agus Eudach.

C. Cuireann fá nDeireadh, "Tabair dhúinn a nidh?"

F. Dá chur a gCéill dhúinn, gur mídhleathach a beith aneólamhach timcheall an Lae mhaidh; agus gur cóir dhúinn an Mhaighin do chur a bhonfaidhe an "nAthair Neamhda," nach do "beathughear "Eulaith an Adhair."

C. Cuireann sé an gCúigeadh Aifeachta,

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Q. What do we beg in the third petition, *Thy will be done on earth as it is in heaven?*

A. We beg of him to give us grace, to do his will in this world, as the angels do it in heaven.

Q. What means to *do the will of God?*

A. It means to fulfil his commandments, and to bear patiently all the troubles and adversities that befal us. *S. Luke*, 21. 19.

Q. What ought we to consider, or think, when God afflicts us with troubles or crosses?

A. We ought to consider, that God is most just, and that we deserve a great deal more of that kind. *Job.* 15. 15; *S. Luke.* 23. 41.

Q. What ought we to say in time of trouble or adversity?

A. *O Lord, thy will be done; Blessed be thy name.*

Q. What do we beg in the fourth petition, *Give us this day our daily bread?*

A. Every thing we stand in need of, in regard to both soul and body; that is, the Sacraments, the Word and Grace of God, even food and raiment. *S. Mat.* 4. 4; *S. Jo.* 6. 35, &c.; 1 *Tim.* 6. 7, &c.

Q. Why do you say, *Give us this day?*

A. To put us in mind that it is not lawful to be solicitous for to-morrow; and that we ought to put our confidence in the providence of our *Heavenly Father* who *feeds the birds of the air. S. Mat.* 6. 31, 32, &c.

Q. What do we beg in the fifth petition, *for-*

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"Maiṫ dhúinn an bhfiaċa, mar mhaiṫmíd-ne d'an "bhféidearmhaḃ féin?"

F. A tá Maiṫeamhnas an bPeacaḋ do ṫabairt dhúinn, "do réir mar mhaiṫmíd féin da'n "Naimḋiḃ;" ḋúirt ní féidir dhúinn-e Maiṫeamhnas d'fáġail ó Dhia, mura "maiṫeam ġaċ Oíc, dá mheid, do ċáċ oile."

C. Cred é iarraidh an té ré nach áill Maiṫeamhnas do ṫabairt d'a Naimḋiḃ?

F. Iarraidh ré air Dhia ġan Maiṫeamhnas do ṫabairt dó.

C. Cred ċiallaiġeas "Maiṫeamhnas do ṫa-"bairt do'n té do rinneiġ Uiríḋ dhúinn?"

F. A tá diúltaḋ do ġaċ rud Rí Díoġaltais, agus a beiṫ ronnmhar air maiṫ do ḋeunamh an Áġaiḋ an Oílc.

C. An féidir dhúinn Maiṫeamhnas do ṫabairt d'an nEarcaiġeaḋ, agus fós Sarúġ éiġin d'iarraidh air Son na Díoġḃála do rinneaḋ dhúinn?

F. Is féidir, má iarrtar é go céillíġe agus do réir an Oilíġe; agus má tá an ġCroiḋe fuar ó fuaṫ agus ó ġnáth air an Duine éiliġmíḋ.

C. An dTuġann an té úd, nach bfuilinġionn Naḃaiṁ nó Comhraḋan na Mbeiṫe do rinneaḋ Uiríḋ dó, "Fíor-maiṫeamhnas dóiḃ?"

F. Ní éuġann; ḋúirt ní leanann ré Lorg Dé, nach feiceann duine go seanamhail, agus ġlacann éuġe rinn go trócaireach ġnáḃaiṫ, an tan do beir Maiṫeamhnas dhúinn.

C. Cred iarrtar roimh reiread Aiṫeuġe, "Na léiġ inn a ġCaiṫeaḋ?"

F. Iarrtar air, buaiḋ do ṫabairt dhúinn air caiṫġiḃ an Diabail, an tSaoġail agus na Colna.

C. An ḟíor ġo gCreideann Dia Caṫaiġe duine a n Uaiṙiḃ?

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give us our trespasses, as we forgive them that trespass against us?

A. We beg that our sins may be forgiven us, according as we forgive our enemies: for we cannot obtain forgiveness from God unless *we forgive others all injuries be they never so great. S. Mat.* 18. 21, 22; *S. Mark,* 11. 25, 26.

Q. What does he beg who has no mind to forgive his enemies?

A. He begs of God not to forgive him his sins. *S. Mat.* 7 *c.* 2 *v.*, 18 *c.* 32, 33 *v.*

Q. What means *to forgive him, who did us hurt?*

A. It means to renounce all desires of revenge, and to be willing to render good for evil. *Rom.* 12. 20, 21.

Q. Can we forgive our enemy, and yet demand some satisfaction for the damage he has done us?

A. We can, provided we require it rationally and according to law; and that our hearts be free from hatred and aversion to the people whom we pursue. 1 *Cor.* 6. 1, 2, 3, &c.

Q. Does he, who endures not the sight or company of those who did him hurt, *truly forgive them?*

A. He does not; for he followeth not God's example, who regards us with affection and receives us compassionately and lovingly when he forgives us. *S. Mat.* 18. 35; *Eph.* 4. 32; *Coloss.* 3. 12, 13.

Q. What do we beg in the sixth petition, *lead us not into temptation?*

A. We beg of him to give us victory over the temptations of the world, the flesh, and the Devil.

Q. Is it true that God tempts us sometimes?

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C. Ní fíor: ach is maith é an méad na mear go gCuireann Dia Cathaighe air Aoin-each chum Oilc; gidheadh is fíor go nDeaghbann ré rinn air Uaithibh ne bochtaibh, ne hEarlaighe nó ne bhaothaire éigin eile.

C. Cheud fá nDeaghbann ré rinn ne hAnmó agus ne hAinnire?

F. Chum an nGlanta ó Small an peacaidh, amhail mar ghlantar an tOr ne Tinnidh; nó do chum Luach Saoghail doimhearda do thabairt dhúinn air Neamh, air Son an bhroighde.

C. An nDeaghbann Dia rinn air Aon-mhodh eile?

F. Deaghbaidh ré fós rinn ne Saidhbhior, ne Saoghal fada, ne Slainte agus nir na Tiodlaicibh eile do beir dhúinn, mar chongnamh chum Deaghobheathadh do dhenamh, agus na beatha fíorghlóire do chealladh.

C. Cheud is Adhbar do na Cathaighibh, do ghlraithear rinn chum Oilc?

F. An Diabal, an Saoghal agus an Cholann.

C. Cheud fá bhrúighean Dia do Naimhdibh an nAnma, Cathaighe do chur orra?

F. Do chum Slighe do thabairt dhúinn air mhórlraidheadh do chealladh ne troid go meirneamhail an Aghaidh an Namhad.

C. An bPeacughean an té do bhordughear an Diabal, an Saoghal, nó an Cholann chum Uilc?

F. Ní peacughean, mhna dTarmhughean ré na Cathaighe-re air féin; nó mhna nAontughean dóibh.

C. Cionnar aithneochar Neach, nar aontuigh ré do'n chathaidh?

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A. It is not; on the contrary it is damnable to say or think that God tempts any one to evil; yet it is true that God tries us sometimes by poverty, by sickness, or by some other tribulation. *Ps.* 5. 5; *Rom.* 9. 14; *S. Jam.* 1. 13; *Job.* 7. 1.

Q. Why does he try us by affliction and calamity?

A. In order to purify us from the filth of sin, as gold is purified by fire; or else to give us an unspeakable reward in heaven for our patience. *S. Jam.* 1. 2, 3. 4; 1 *S. Pet.* 1. 6, 7.

Q. Does God try us any other way?

A. He likewise tries us by riches, by long life, by health, and by the other favours he confers upon us, as means to do good works, and to merit life everlasting. *Eccli.* 15. 14, 15, 16, &c; 1 *Tim.* 6. 17, 18, 19.

Q. Which are the causes of the temptations that move us to evil?

A. The world, the flesh, and the devil, *S. Mat.* 4. 3; *Rom.* 7. 23; *S. Jam.* 1. 14; *S. Jo.* 2. 15, 16,

Q. Why does God suffer the enemies of our souls to tempt us?

A. In order to give us means of meriting much, by fighting courageously against our enemies. *Revel.* 2. 10, 11.

Q. Does he sin, whom the world, the flesh, or the devil provokes to evil?

A. No, unless he draws these temptations upon himself; or unless he consents to them. *Rom.* 7. 17, &c.

Q. How shall one know that he has not consented to the temptation?

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F. Ma dírle ré dó go * prab; nó ma éaṁg gan moill, Aṁe a éabaiṙt do Ní eile: ma bí bratṁeab nó Doilġiog aṁ, an ṙad do ṁaiṙ an Dṁoċ-ṙṁvaiṁeab; nó ma d'iaṙṙ go dtéiollac Conġnaṁ aṁ Dhia, nó Eloiṁġde Naoiṁ nó Aingil, ir deiṁiṁ náṙ ṁaṫ ré dó.

C. Cionnaṙ aiṫneoċaṙ Neaċ gur ṁaṫ ré?

F. Ma d'ṙúlaṫ ré go ṙraibeaċ an Dṁoċ-ṙṁvaiṁṫeaṫ, éaṙ éiṙ gur aiṙiġ-é, ir ṙíor gur ṁaṫ ré dó.

C. Cneud iaṙṙṁaoid ran ṙeaċtṁad Aṫċṁge, "Aċ ṙaṙ iṁ ó Olc?"

F. Jaṙṙṁaoid aiṙ Dhia, aṙ ṙoṙad ó gaċ Ní do deṁṙad Doċaṙ nó Uṙṫóid dṁṁ, do ṫab ċoiṁṙ nó Aṁma; agur go † ṙṁṙaḋaċ ó gaċ Ní a tá an Aġaid ṙlaiṁte aṙ nAṁma.

C. Cneud ċiallṁġear an Focal-ro, AMEN?

F. Ciallṁġe ré, "bíod maṙ riṁ."

C. Cneud ṙá gCṙiṙoṁṁġeaṙ Uṙṁaiġ an Tigeaṙna riṙ na bṙiaṫṙaib-re, "bíod maṙ riṁ?"

F. Do éaiṙbeaṁad, gur Mian liṁ na hAṫ-ċṁgeada-ro vle d'ṙaġail ó Dhia.

AN 3. LÉIGIONN.

Do'n AUE MARIA, ioḋon, d'ṙáilṫe an Aingil.

C. Cneud ċṁgear tú ṙe ‡ "Fáilte an Aingil," nó riṙ an AUE MARIA?

F. Tṁgim, gur ab Uṙṁṁṁ j do cuṁaḋ do bṙiaṫ-raib an Aingil, do bṙiaṫṙaib ELISABETH ṙór agur na hEaglṙe: Uṙṁṁ, do ṫaiṫniġear

* ṫaṙṁ. † hAiṙiġe. ‡ beaṁṁġaḋ.

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A. If he renounced it quickly; or if he endeavoured without delay, to give attention to something else; if he was troubled or grieved whilst the evil thought lasted; or if he earnestly begged the assistance of God, or the intercession of saint or angel, it is certain he did not consent to it.

Q. How shall one know that he consented?

A. If after he perceived the evil thought, he quietly suffered it, it is true that he consented to it.

Q. What do we beg in the seventh petition, *but deliver us from evil?*

A. We beg of God to free us from every thing that would do us hurt or mischief, in regard of either body or soul; and particularly from whatever is contrary to our Salvation.

Q. What means the word *Amen?*

A. It signifies, *so be it.*

Q. Why do you finish the Lord's Prayer with these words, *so be it?*

A. To show that we desire to obtain all these petitions from God.

THE THIRD LESSON.

Of the AVE MARIA, *or the Angelical Salutation.*

Q. WHAT do you understand by the *Ave Maria* or *Angelical Salutation?*

A. I understand that it is a prayer composed of the words of the angel, likewise of the words of *St. Elizabeth*, and of the Church; a prayer

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go mór sir an "Nóin-Oíg Mhuire," agus is gnáthach a ráð tar éis "Urnuighe an Tighearna."

C. Cneud fá nGoillcean "Failte an Aingil" di?

F. Do bhíg gur ab é an "tAingeal Gabriel," do rinne an ceud cuid di, ag beannughadh agus ag failtiughadh do "Mhuire Oíg," an tan táinig sé le Teachdaireacht uaigne ó Dhia, go nGlacfadh an dara Pearsa do'n Trionóid "Colann daonna "só na bhoinn."

C. Abair "Failte an Aingil" a Laidion.

F. "Ave Maria, Gratia plena: Dominus "tecum: benedicta tu in Mulieribus, et bene- "dictus Fructus Ventris tui JESUS. Sancta "Maria, Mater Dei, ora pro nobis, pecca- "toribus, nunc et in hora Mortis nostrae. "Amen."

C. Abair í a nGaoluig.

F. "Dia do beatha a Mhuire, a tá lán do na "Gráraibh: a tá an Tighearna maille riot: is "beannuighte éi tar na Mnáibh, agus is bean- "nuighte Toradh do bhonn JOSA. A Nóin-Muire, "a máthair Dé, guidh orainn-e na Peacaigh a noir, "agus ann an am an bháis. Amen. biod mar "sin."

C. Cneud í Cad an Aingil do'n Urnuigh-si?

F. "Dia do beatha, a Mhuire, a tá lán do na "Gráraibh: a tá an Tighearna maille riot: is "beannuighte éi tar na Mnáibh."

C. Cneud a dubairt ELISABETH nóimha ne "Nóin-Muire Oíg?"

F. "Is beannuighte éi tar na Mnáibh, agus is "beannuighte Toradh do bhonn, JOSA."

C. Cá Triát do labair sí mar sin?

F. An tan do éraigh an "Nóin-Oíg" ain Cruaidh fá na dheighin.

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which is very pleasing to the *Blessed Virgin Mary*, and is commonly said after the *Lord's Prayer*.

Q. Why is it called the *Angelical Salutation?*

A. Because it was the *angel Gabriel* that made the first part of it, saluting and congratulating the *Virgin Mary*, when he came with a message to her from God, that the Second Person of the Trinity would be *made man in her womb. S. Luke*, 1. 29.

Q. Say the *Angelical Salutation* in Latin.

A. "Ave Maria, Gratia plena: Dominus te-
"cum: benedicta tu in Mulieribus, et benedictus
"fructus ventris tui, JESUS. Sancta Maria,
"Mater Dei, ora pro nobis peccatoribus nunc et
"in hora mortis nostræ. Amen."

Q. Say it in English?

A. "Hail Mary, full of Grace: our Lord is
"with thee: blessed art thou among women, and
"blessed is the fruit of thy womb, JESUS. Holy
"Mary, Mother of God, pray for us sinners,
"now and in the hour of our death. Amen."

Q. Which is the angel's part of this prayer?

A. *Hail Mary, full of Grace: our Lord is with thee; blessed art thou among women. S. Luke*, 1. 28.

Q. What did Saint *Elizabeth* say to the *Blessed Virgin Mary?*

A. *Blessed art thou among women, and blessed is the fruit of thy womb*, JESUS.

Q. When did she speak so?

A. When the Blessed *Virgin* went to visit her. *S. Luke, ibid.*

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C. Cneud ʃ Cuo na "hEaglupe" do'n Uſ-
upiʒ-ri?

F. "A Noiṁ-Wupe, a ṁaċaiſ Dé, ʒud oſ-
"upne-e na Peacuʒ, a noiſ aʒuſ anu Aiṁ aſ
"mbaiſ, bíod maſ ſiu."

C. Cneud ſá nOubaiſt an cAiuʒeal, ʒo
naiḃ "Wupe Oíʒ" láu do na Sṁaraiḃ?

F. Do bṙíʒ ʒuſ ab mó ṙaiſ ri do ſubaiſciḃ
aʒuſ do cíoḃlaiciḃ ó Dhia, ioṁa Aiuʒeal aʒuſ
ioṁa Noiṁ aiſ biod oile.

C. Cneud eile ṙóſ ſá nOubaiſt ré, ʒo naiḃ
ri "Láu do ʒṁaraiḃ?"

F. Do bṙíʒ ʒuſ ʒab ʒau ṁoill, aʒuſ ʒuſ
ioṁċaiſ ri "Uiʒdaſ na nSṁaſ" aun a bṙoiun.

C. Cneud ſá nOubaiſt an cAiuʒeal ſia:
"A cá an Ciʒeaſuna maille ſiod?"

F. Do bṙíʒ ʒuſ ċuiṁuʒ Dia ʃ ó ʒaċ uile
ṙeaċaḃ, aʒuſ ʒuſ ċneoſuʒ ré ʃ do ʒṁáċ.

C. Cionnaſ a cá an "Noiṁ-Oíʒ Wupe beau-
"nuʒċe ó'ſ Cionn na mban ʒo hUile?"

F. Do bṙíʒ ʒuſ ċuiṁuʒ Dia ʃ ó ʒaċ uile
Loċt; aʒuſ ʒo naiḃ ri na "Waċaiſ aʒuſ na
"Waiʒdiu" an oiu-ṙeaċt, ʒau caill a "hOʒaċta
"aiſ Aon-ċoiſ," noiṁe na nOiaiḃ a * Cuṙmiḃ:
Ciosḃlaice, naċ bṙuaiſ beau aiſ biod a ſiaṁ ó
Dhia, aʒuſ naċ bṙuʒe ʒo bṙáċ.

C. Cneud ſá nOeiſumiḃ, ʒuſ "beaunuʒċe
"Coſnaḃ bṙonn na Noiṁ-Oíʒe Wupe?"

F. Do bṙíʒ ʒuſ ab é "Cṙíoſd, a Mac-ſaṁ,
"Cobaſ na Noiṁċaċta aʒuſ na mbeannaċt."

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* hIoḃuiḃ, beiſocuſ.

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Q. Which is the *Church's* part of this prayer?

A. *Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. So be it. Conc. Ephes. ann.* 431.

Q. Why did the angel say that the *Virgin Mary* was full of grace?

A. Because she received greater gifts and favours from God, than any *angel or saint whatsoever. S. Luke,* 1. 30, &c.; *S. Epiphan. tom.* 2. *pag.* 292, &c.

Q. For what else did he say she was *full of grace?*

A. Because she conceived immediately, and carried the *Author of Grace* in her womb. *S. Luke,* 16.

Q. Why did the angel say to her, *our Lord is with thee?*

A. Because God preserved her from all sin, and always guided her. *S. August. lib. de Nat. et Grat. c.* 36. *n.* 42; *Conc. Trid. Sess. Decr. de Pec. Orig.*

Q. How is the *Holy Virgin Mary blessed above all other women?*

A. Because God preserved her from *all sin*; and that she was both a *Mother and a Virgin* at the same time, without losing her *Virginity in any wise,* before or after child-birth; a favour which God never did, nor ever will grant to any woman whatsoever. *S. Hieron. against Jovin.* and *lib.* 13. *c.* 44. *in Ezech.*; *S. Bern. serm.* 4, *upon the Assumpt.*

Q. Why do we say that the *Fruit of the womb of the Holy Virgin Mary is blessed?*

A. Because *Christ her son is the fountain of all holiness and blessings. Coloss.* 2. 9.

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C. Cneud fá nGoillmid "Mátair Dé" do'n Naomh-Oíg?

F. Ait an Nóbar gur ab ire aimain "fíor-"máthair JOSA CRÍOSD," noc a tá na Dhia agus na dúine.

C. Cneud fá nJairmid ait an Naomh-Oíg gúde ait an Son "ann Aimrir an bair, go *furmaosaic?

F. Do bríg gur mó go mór an Niaotanar re Sníomh agus re Trócaire Dé, an tan sin, iona ann Aon-am oile.

C. Cionnar sin?

F. Do bríg gur neamthaine agus gur baegluige Caturge an Diabail ann Aimrir an bair, iona ann Aon-am oile; agus fós do bríg go gCinneann Dia Nioghact Neime, nó ieriom síorthúde do gach Dúne, an tan do sgaparar an tAnam ris an gCorp.

C. Cneud fá moltar dúnn, an Urnaigh sí do riáð go minic?

F. Do éun go mbaineocmaoir go minic air éirí Neiéib.

C. Cneud é an ceud Ní?

F. Joncolnugaó Aon-mic Dé, a mbeinn "Mhaire Oíg," mar geall ormn-e.

C. Cneud é an dara Ní?

F. Subailceada na "Naomh-Oíge," eadon, a Cneideamh, a Caimeamnact; a Foigid, a Geanmnugeact, a hOirirle, agus a hUmlacct.

C. Cneud é an treas Ní?

F. Eidiongúde éumacdac "Mhaéair Dé," air Son na Dúnuge, do goimeas oirde; agus do †caingeas, dá riribh, a béara-san do leanmnn.

C. Cia hiad a mears na gCatoilceac féin,

*salta. † éogsar.

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Q. Why do we call the Blessed Virgin, *Mother of God?*

A. Because it is she alone that is the *true Mother of* JESUS CHRIST, who is both God and Man. *S. Mat.* 1. 20, 21.

Q. Why do we beseech the Blessed Virgin to pray for us at the *hour of our death*, especially?

A. Because we stand in much greater need of the grace and mercy of God at that time than at any other.

Q. How so?

A. Because the temptations of the devil are stronger and more dangerous at the hour of death than at any other time; and likewise, because God decreed the kingdom of heaven, or everlasting punishment, for every one when the soul parts from the body. *Eccles.* 11. 3.

Q. Why is it recommended to us to say this prayer often?

A. That we may frequently think on three things.

Q. Which is the first?

A. The *Incarnation* of God's only Son in the womb of the *Virgin Mary* for our sake.

Q. Which is the second thing?

A. The virtues of the *Blessed Virgin*, to wit, her faith, her charity, her patience, her chastity, her humility, and obedience.

Q. Which is the third thing?

A. The powerful intercession of the *Mother of God* for those people who call upon her, and who constantly endeavour to follow her example.

Q. Who are those among the Catholics themselves that dishonour the *Blessed Virgin*, and

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noċ do ċaṫcuṁiġeaṫ an "Naoṁ-Óiġ," aguṫ ċailleaṫ Toṁaḋ na beag-uṁuġe, do níḋ ċuġċe.

F. Á tá an Dṁuṁg leaṁ, do ṁeaṫaṫ, guṫ leoṁ ḋóiḃ ċum Flaiṫiṁ Dé d'ṫaġail, Muṁiġin ṁóṁ do ċuṫ iṁṁe, ṫa an ṁbeaġan Tṁoiṁġe nó Fuaṫ uṁuġe, do níḋ ċuġċe; giḃ go bṫuiḋ, ṫan Áiṁ gCeuḋa, cuġċa d'á nÁiṁṁianaiḃ; aguṫ naċ * dTaiṁgiḋ aṁail, a ṁbeaċa do leaṫuġaḋ go dteċiollaċ; ná Loṁg na "Naoṁ-Oíġe" do leaṁṁu ail Aon-ċoṁ.

D'Aimṫiu na hUṁuġe.

C. Cá hUail a tá d'ṫiaċaiḃ oṁnu, Dia do ġuḋe?

F. Anu Aiṁ Caṫaiġiḋ, Coṁtabaiṁte, aguṫ gaċ uile Riaṫtanaiṫ Coiṁṫ aguṫ Anma; aguṫ fóṫ, an tan do beiṁ Dia Nuaḋ-ṫabaṁtuṫ ail bioṫ ḋúnu.

C. Cia hIad na Laeṫe anu ar nó a tá d'ṫiaċaiḃ oṁnu, Umuġ do ḋeunaṁ ċum Dé?

F. An "Doṁnaċ, aguṫ gaċ La Saoiṁe eile;" do bṁíġ guṫ ċum Dé do ġuḋe, do ṁolaḋ aguṫ do piaṫ, do foiṫean na "Laeṫe-ṫe" ó ġnoṫuġiḃ foġalta.

C. Naċ éigion fóṫ Dia do ġuḋe gaċ uile La?

F. Is éigion go ciuṁte; óil bṫó ṁóṁ, aguṫ bṫó Diomḃuḋeaċ an Deaṁnaḋ ḋúnu, Aon-La aṁail do léigean ṫoṁnu, gan Dia do ġuḋe, nó do ṁolaḋ go dṫṫiaċtaċ.

C. Cá hUail ṫan La, is cóil ḋúnu go móṁṁoṁ, Umuġ do ḋeunaṁ ċum Dé?

F. Ail Maiḋiu aguṫ Tṁáṫ-Nóna, noiṁe aguṫ a nDiaiḋ biḋ, aguṫ aġ ciuiṁġeaḋ gaċ Oibṁe, do ṁéil man cuiṫean síos é na diaiḋ so.

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* dTozuiṁ.

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lose the benefit of the few prayers they direct unto her?

A. The foolish people, who imagine that to gain heaven it is enough for them to have a great confidence in her, on account of the little fasting or luke-warm prayers they offer unto her; although they be at the same time given up to their inordinate passions, and do not so much as propose sincerely to amend their lives, nor in any wise follow the example of the *Blessed Virgin.*

Of the Time of Prayer.

Q. When are we obliged to pray to God?

A. In the time of temptation, danger, and every necessity of soul or body; and also when God confers any new favour upon us.

Q. On what days are we most obliged to pray to God?

A. On Sundays and on all other holy-days; because these days are exempt from wordly business, in order to pray, praise, and serve God.

Q. Is it not also necessary to pray to God every day?

A. It is, certainly; for it would be a great and ungrateful forgetfulness in us to let any one day pass without praying, or praising God diligently. *S. Luke,* 18. 1; *Eph.* 6. 18.

Q. At what hour of the day ought we chiefly to offer our prayers to God?

A. Morning and evening, before and after meat, and when we begin any work, as hereafter set down. *Eccli.* 39. 6, 7; *Wisdom,* 16. 27, 28, &c.; *Ps.* 140. 2; 1 *Cor.* 10. 31.

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Dualgar laeċeannaċ an Ċṙíoṙdóiḃe.

AN 4. LÉIGINN.

Do'n Ċṙíoṙdóiḃe agus do Ċoṁanṫa na Cṙoiċe.

C. An "Ċṙíoṙdóiḃe" éṁ?

F. Is eaḋ, maille ṗe Ġnáṫaiḃ Dé.

C. Cneud ṫá nDeiṫiṁ, "maille ṗe Ġnáṫaiḃ Dé?"

F. Do ḃṙíġ naċ an ċéill mé, agus naċ an ḃṙéiḋiṁ ḋáṁ an Mḣóṁ-ṁaiḋeaṁ-ṙa do ċéilleaḋ va Dhia, noċ do ṙinne Ċṙíoṙdóiḃe ḋíom, "ṫṙé na "Mḣóṁ-ċṙóċaiṙe féin."

C. Cia is "Ċṙíoṙdóiḃe" ann?

F. Gaċ Dáine, ian na baiṙdeaḋ, do ċneidiṁ ann a ċroiḋe, agus adṁóġeaṙ ṗe na ḃéal Teagaṙg agus Oiḋġeaḋ IOSA CRIOSD.

C. Cneud é an Soċaṙ do Neaċ a ḃeiṫ na "Chṙíoṙdóiḃe?"

F. Do ġeiḃ ṙé ṫṙí Mḣóṁ-ṙoċaiṙ aṙ.

C. Cneud é an ceud ṙoċaṙ?

F. A ṫá, go ṙaṁċaṙ an Ċṙíoṙdóiḃe, ṫṙé ġnáṫa agus mḣóṁ-lúaiġeaċt "an dTiġeaṙna IOSA CRIOSD" ó'n bPeacaḋ, agus ó ċúṁaċ-taiḃ an Diabail, ag a ṙaiḃ ṙé ṙoṁ-ḋóiṁe.

C. Cneud é an dara Soċaṙ?

F. Aiṫġeiṁeaṙ é, ṁ d'á Aċaiṙ taliṁḋe, aċt do'n Aċaiṙ Neaṁḋa; ionaṙ gur ab ṙéiḋiṁ dó, "Aṁ nAċaiṙ a tá aiṙ Neaṁ," a ṙaḋ go dóṫċaṙaċ.

C. Cneud é an ṫneaṙ Soċaṙ?

F. A tá, go bṙúil an "Ċṙíoṙdóiḃe" n'Oiġne

THE FOURTH LESSON.

Of a Christian, and of the Sign of the Cross.

Q. Are you a *Christian?*
A. Yes, by the grace of God.
Q. Why do you say *by the grace of God?*

A. Because I did not, neither could I, deserve this great benefit of God, who made me a Christian through *his great mercy.* *Rom.* 9. 15, &c.; *Tit.* 3, 5, 6, 7.

Q. Who is a *Christian?*

A. Every one who, being baptized, inwardly believes, and outwardly professes, the doctrine and law of Jesus Christ. *Rom.* 10. 10.

Q. Of what advantage is it for one to be a *Christian?*

A. He receives three great advantages thereby.

Q. What is the first advantage?

A. It is that the *Christian* is delivered through the grace and superabundant merits of our *Lord* Jesus Christ, from sin and from the power of the devil, who held him in hard bondage. *Rom.* 7. 4, 6.

Q. What is the second advantage?

A. He is regenerated, or new born, not unto his earthly, but unto the Heavenly Father; so that he can confidently say, *Our Father, who art in heaven.* *Rom.* 8. 14, 15, &c.; *Tit.* 3. 6, 7.

Q. What is the third advantage?

A. It is, that the *Christian* is heir of the

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ain Riogacht Neimhe, agus go brath Ceart aige chum na beatha shiorruidhe.

C. Cneud chuigear tú le "Teagasg mo Oide-ghead Chriosd?

F. Tuigim fir, gach uile fhirinne, d'fhoillsigh "Criosd" agus do mhúineadar an "Naomh-Eaglais "Chatoilice Rómhanach" dúinn.

C. An bhfuil sé d'fiachaibh oruinn an "Tea-"gasg Criosdaidhe" do bheith againn?"

F. A tá d'fiachaibh oruinn gan Aimhreas, an tIomlán do chreidead agus Fíor bhualtas an "Teagasg Criosdaidhe" do bheith againn go fhurasdach.

C. Cneud iad na "bhualtas-foirn do'n Tea-"gasg Criosdaidhe," noch a tá d'fiachaibh oruinn, do bheith againn "go beacht?"

F. Naoi-diamhna an chreidimh, noch a tá a "gCré na nAbhdal; Aitheanta Dé agus na hEaglaise; na Neithe beanaigh fuil na Sacra-mhuinteibh, noch a tá d'Ualach oruinn do ghlacadh: mailli fuil na Coimhgiollaibh, a tá fiachtanach chum a nGlactha; Urnuigh an Tighearna, agus Dualgas aimhsire an nEalaidhean, an gCeithre nó an nGairma.

C. An bhfuil sé d'Ualach ain an té, a tá ann Ainbhfíor na Neithean-so, Coluir d'iarmhór go dtéigheallach?

F. A tá gan Aimhreas, "fuil choir damanta."

C. Nach leor do Neach Seanmóir agus "Aif-"finn" d'éirdeacht?

F. Ir deimhin nach leor; óir ní gnathach, go dTuigeann an té, a tá ainbhfiorach a "gCeann-altaibh an Teagaisg Criosdaidhe," an tSeanmóir féin, nó Aithe-theagasg ain bith eile.

C. Cneud ir Comhairle do'n Chriosdaidhe?

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kingdom of heaven, and hath a right to everlasting life. *Rom.* 8. 17; *S. Jam.* 2. 5.

Q. What do you mean by the *doctrine or law of Christ?*

A. I mean by it all the truths which *Christ* revealed, and the *Holy Catholic and Roman Church* teacheth us.

Q. Are we obliged to know the *Christian Doctrine?*

A. We are undoubtedly obliged to believe all, and to know distinctly, the principal articles thereof. *Conc. Trid. Sess.* 24, *c.* 4 and 7.

Q. What are those *principal articles* of the *Christian Doctrine* which we are obliged to know *punctually?*

A. The mysteries of faith, which are contained in the *Creed of the Apostles;* the commandments of God and the Church; the things which regard the sacraments that we are bound to receive, together with the dispositions that are necessary for receiving them; the *Lord's Prayer*, and the particular duties of our profession, trade, or calling.

Q. Is he who is ignorant of these things obliged to seek earnestly for knowledge?

A. He is, certainly; and that under *pain of damnation. Isa.* 5. 13; *Prov.* 15 *c.* 14 *v.*, 19 *c.* 2 *v.*; 1 *Cor.* 14. 38.

Q. Is it not enough, that one should assist at Sermons and Mass?

A. No, certainly; for he who is ignorant of the principal Articles of the Christian Doctrine, doth not commonly understand the sermon itself, nor any other profound instruction.

Q. What is the sign of a Christian?

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F. Comhairle na "Croiche."

C. Cionnas a deintear "Comhairle na Croiche?"

F. Do cuireadh barr na boirne Deirbhe air clár an Urdail, ó rin imtheacht na bpiseog; air an nGralainn clí agus deir, as rádh: "Ainm "an Athar, agus an Mhic, agus an Spioraid "Naoimh. Amen."

C. Cred chuireas "Comhairle na Croiche" a gCéill dhúinn?

F. An "Trioníd ná Naomha;" gur glac an dara Pearsa do'n "Trioníd Colann daonna," agus gur fhreagair sé rinn-se ó dhoirbhe agus ó* mhortmhaicht an Diabail agus an peacaidh, as fulang báis air an rood a gCrann na Croiche.

C. Cá hUair ir cóir "Comhairle na Croiche" do dhéanamh?

F. As éirighe dhúinn air Maidin, as dul do chollad ran Oíche, as tiontughadh Uimhighe agus gach Oibre eile.

C. Nach maith Comhairle na Croiche do dhéanamh ann Aimsir oile?

F. Ir maith, agus go hAirighe ann Aimsir Catháighead, nó Comhthabairte air bith.

C. An raibh "Comhairle na Croiche" a nGnáth a dTorach na hEaglaise?

F. Do bí, aithil ir follas ar JESUS nAomha; "Mhna nDeintear," a deir an tAthair oirdheirce-se na hEaglaise, "Comhairle "Chroiche JESU CRIOSD air Urdan na "gCreidmheach, air an Uirghe sé mbaisteas

* mortmhe, Sclábhaidhe.

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A. The sign of the Cross. *S. Basil. lib. de Spir. S., &c.*

Q. How is the sign of the Cross made?

A. By putting the right hand to the forehead, from thence below the breast, to the left shoulder, and to the right, saying: "In the "name of the Father, and of the Son, and of "the Holy Ghost. Amen."

Q. What doth the sign of the Cross put us in mind of?

A. It puts us in mind of the Most Holy Trinity; that the Second Person of the Trinity was made man; and that he redeemed us from the bondage and slavery of the devil, and of sin, by suffering death for us on the Cross.

Q. At what time is it fit to make the sign of the Cross?

A. At our rising in the morning, going to bed at night, when we begin prayer, and every other work. *Gal.* 6. 14; *S. Jer. de Custod. Virg. ad Eustoch.*; *S. Cyril. Catech.* 4; *S. Ambr. Serm.* 43.

Q. Is it not useful to make the sign of the Cross at other times?

A. Yes; and particularly in time of temptation, or of any danger whatsoever.

Q. Was the sign of the Cross used in the Primitive Church?

A. Yes; as it plainly appears from Saint Augustin: "If the sign of the Cross of Jesus "Christ," says this great Father of the Church, "be not applied to the foreheads of the be-"lievers, to the water with which they are

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"Iad, agus an Ola ne nUngcan iad, agus an "Jódhaine né nOilcean iad, ni niteann Aoin-"ceann do na Heicib-se, man is dual." Agus an Aódhan, gur ab o'n "gCnoic," jodon, "ó bar agus Phaig JOSA CRIOSD agus an gCnoic" do cig bragd agus bnioghaineacht jomlan "na Sacramuintead" sle.

C. An né nac nDeunaidir na Ceud Chriosdaighe "Comainea na Cnoice," acht ag Friocólam na Sacramuintead amain?

F. Do nidir, fós, agus gac Aon-cos oile; amail man deanbar TERTULIANUS Uigdar anuigh, fogluinca; ag ro a briathra: "Agus "gac Coiscéim, ag gac dul a cheac agus "a mac, an tan éadaigeamuid rinn féin, an "tan jonnlamuid rinn féin, an tan do ghi-"nid rior cum bidh, an tan do lastar Coin-"neall, an tan do luighid rior.....cí bé agus "bid Comlradar no Gnothugh do tógar suas "rinn, geallamuid Comainea na Cnoice agus "an nEudan.

C. Cneud fa nDeunmuid Comainea "na Cnoice?"

F. 1. Da cur a gCéill, gur * Criosdaighea-da rinn, agus nac bfuil nior mó Naime eiuinn, fa "Chnoic Chriosd," jona do bí agus an Noin-Apstol POL, noc do nioth "Mórdail ar "Cnoic an dTigeanna JOSA CRIOSD."

2. Da admail go follarac, go gCneidimid a "nOia an na ceudaib," gidh gur ab "Oilbéim "é do na Judaighib, agus Oiccille do na Cri-"neadacaib."

3. Do cum conganta linn né Gnac-coimne beit againn agus "bar agus Phaip an Sla-"naighteora."

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* Criosdaighe.

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"baptized, to the chrism with which they are "anointed, to the sacrifice with which they are "fed, none of these things is duly performed." The reason is, that all the Sacraments have their whole force and efficacy from the Cross; that is, from the death and passion of Jesus Christ on the Cross. *S. Aug. Tract.* 119, *in Joan.*

Q. Did the Primitive Christians only make use of the sign of the Cross in the administration of the Sacraments?

A. Not only then, but upon all other occasions, "At every step," saith the ancient and learned Tertullian, "at every coming in and "going out, when we put on our clothes or "shoes, when we wash, when we sit down to "table, when we light a candle, when we go to "bed...whatsoever conversation employs us, we "imprint on our foreheads, the sign of the "Cross." *Tertul. lib. de Coron. Milit. c.* 3.

Q. Why do we make the sign of the Cross?

A. It is, first, to give to understand, that we are Christians; and that we are no more ashamed of the Cross of Christ, than the Apostle, St. Paul, who gloried in the Cross of our Lord JESUS CHRIST. *Gal.* 6. 14.

2. It is to profess openly that we believe in a crucified God; although it is a "scandal to "the Jews, and a folly to the Gentiles," to do so. 1 *Cor.* 1. 23.

3. It is to help us to be always mindful of our Saviour's Death and Passion.

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4. Do chum an Diabhal do fhágadh valmy, agus a Cheallgheadt do dhíorgheladh; óir is í an "Chroich bhratach Chríosd," agus chroichnighe an tAnrighnadh roimh "Choimheda féin na hOil-"ithe fé an fhaighlaoch fionn."

C. Ay féidir leat a chuchnighadh go bhágh-mhadh Díoblaice air bhí o Dhia thé Choimheda na Croiche?

F. A tháid na Mílte Chuchnighadh air a Stair-theachaibh Seandha na hEaglaise, agus a Leabh-raibh na nAithreach naomha, noch bhí ro fada thé na nAifreann ann ro. Thraidhfead amháin, go dTug an dTighearna JOSA CRÍOSD an Chroich mar Choimheda agus mar Sheall bhraighe do'n chuid impire Chríordamhail, CONSTANTINUS, an tan do connairc ré féin agus a shluagh uile, as thiall an aghaidh an Díomanach MAXENTIUS, Croich cumtha do sholus loinnreach, ór cionn na Spéine, air a raibh an Sgríbhinn-re: NIS SO BEIR BUAIDH; agus gur shuidh ré bhaidh NIS gan mhoill air a Naimhdibh: Sgeul, do dearbar an Sean-seanchóir EUSEBIUS a mbeatha CHONSTANTINUS, d'fhágail o bheul an impire-re féin.

C. Cionnar maireadh teagmhar, gur beag an Socar do Mhórán, Coimheda na Croiche do dheunadh go meinic?

F. Do bhíodh nach niomchanadh í ionn a gCroi-óe, acht air a nEudan amháin; óir mar dearbar Aibistin naomha, ir beag fóghnar an tEudan beith Folaighte nir an gCroich, agus an Croiche beith lionta le Loctaibh.

C. Cneud é an tOllamh ré ar cóir a dheunadh?

F. Mailli re Spionad Uilenighe agus Crabaidh; mailli re Creideamh agus re Mhuinighin mór a Thraighcact JOSA CRÍOSD.

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4. It is to chase away the Devil; and dissipate his illusions; for the Cross is the Standard of Christ, and the Evil Spirit trembles at the very sign of the instrument of our redemption. *S. Mat.* 24, 30; *S. Cyril. Catech.* 12; *S. Athan. lib. de Incar. Verb. lib.* 5, *c.* 2; *S. Aug. serm.* 19.

Q. Can you prove, that by means of the sign of the Cross, we receive any favour from God?

A. There are innumerable instances of it in ancient church history, and in the writings of the Holy Fathers, which would be too tedious to relate here. I shall only recount, that the Cross was given by our Lord JESUS CHRIST to Constantine, the first Christian Emperor, as a token and assurance of victory, when he, and his whole army, in their march against the tyrant, Maxentius, saw a cross formed of pure light, above the sun, with this inscription: BY THIS CONQUER; and that by IT, he forthwith conquered his enemies; which account the ancient historian, Eusebius, in his book of the life of Constantine, declares he had from that Emperor's own mouth.

Q. How comes it then that it is of little advantage to a great many to make the sign of the Cross often?

A. Because they carry it only on their forehead, and not in their heart; for, as S. Augustin assures us, it availeth little to have the forehead covered with the Cross, and the heart full of crimes. *S. Aug. Serm.* 215, *de Temp.*

Q. With what disposition ought it to be made?

A. With a spirit of prayer and devotion; with great faith and confidence in the merits of JESUS CHRIST.

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AN 5. LÉJGJONN.

D'Urnuiġ agus do Deaġṁín na Maidne.

C. Cred is cóir do'n Chriosduidhe a dhéanamh ag éirġe air Maidin?

F. Is cóir dó an ced Smuainead, an ced focal, agus an ced ġníomh do ċabairt do Dhia.

C. Cionnas is cóir sin do dhéanamh?

F. Tar éis Comhairle na Croiċe do dhéanamh, abraid: "A Dhé Uilea-chumhaċtaiġ, do beirim "mo ċroidhe go hiomlán duit: A JOSA Conġ-"naid liom; A Naoṁ-Mhuire Oíġ, guidh oram.

C. Cred é do ní an Criosduidhe maiṫ an tan do bíodh ag cur a ċuid Eudaiġ air?

F. Iomċaraiġe ré é féin go coiġeanamail, adhairneaċ; agus áiridhe a ċroidhe a dhoil agus a ríġ chum Dé.

C. Cred is cóir dó dhéanamh, tar éis a ċuid Eudaiġ do chur air?

F. Iar gCriosaḋ an-Uirġe coitcheaṫa air féin, is cóir dó é féin do léigion air a ġlúnaiḃ, agus Urnaiġ na Maidne do dhéanamh chum Dé go cráiḃeaċ.

C. Cionnas do ní tú Urnuiġ na Maidne?

F. Do ním Gníomha Adhraiḋ, Graḋa, Uidheaċair, Toirbirte, Deaġmín, agus Aiṫċuinge.

C. Deuna Gníomh Adhraiḋ.

F. "A Dhé Uilea-chumhaċtaiġ, adhraim agus "molaim da mhórdhaċt diaḋa; adhuraim, gur tú "mo Chruṫaiġṫeoir agus m'Aiṁsir-éiġeanna; "iriġim mé féin go léir fos do Smaċd."

C. Deuna Gníomh Graḋa.

F. "A hEiġeanna, graḋuim tú ó mo ċroidhe

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THE FIFTH LESSON.

Of Morning Prayer and good Purpose.

Q. WHAT is a Christian to do at his rising in the morning?

A. He ought to give God the first thought, the first word, and the first action.

Q. How is that to be performed?

A. After making the sign of the Cross, let him say: "O Almighty God, I offer thee my "whole heart: O Jesus, assist me: Blessed "Virgin Mary, pray for me."

Q. What does the good Christian do whilst he is putting on his clothes?

A. He behaves himself decently and modestly; and lifts up his heart, now and then, to God.

Q. What ought he to do after dressing?

A. Having sprinkled himself with Holy Water, he ought to put himself upon his knees, and offer up devoutly his Morning Prayers to God.

Q. How is it you pray in the morning?

A. I make Acts of Adoration, Love, Thanksgiving, Oblation, Good Purpose, and Supplication.

Q. Make an Act of Adoration.

A. "O Almighty God, I adore and praise "thy Divine Majesty; I acknowledge that thou "art my Maker and my Sovereign Lord; I "entirely submit myself to thy power."

Q. Make an Act of Love.

A. "I love thee, O Lord, with my whole

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" go hIomlan, ór Cionn tsáċ ule Neiċe; do bríġ
" go bfuil tú nó maiṫ aguṙ no ġeanamail."

C. Deuna Gníom duḃeaċaṙ.

F. " A hEiġeanna, do beiṙim míle duḃeaċaṙ
" ort fá mo ċabaiṙt ó ḃaṙ Codalta; fá mo
" ċinntiġaḋ aguṙ mo ċeannaċ; fá Chṙíoṙduḋe
" do denamh ḋíom; aguṙ fá gaċ Gnáṫa, do
" tuġaiṙ daṁ go nuġe ro."

C. Deuna Gníom Toiṁbiṙte.

F. " A hEiġeanna, ciomnuġim ort mo
" Sinnaiṁneiġte mo bṙiaṫna, mo ġníomaṙta aguṙ
" mé féin go léiṙ; lonnaṙ go naċaḋ an ciomlan
" a Molaḋ aguṙ a Mórḋail ort-ṙi go ṙíoṙuiḋe."

C. Deuna Gníom Deaġṙún.

F. " A hEiġeanna a tá Núu aguṁ, maille
" ṙe do Gnáṫaiḃ, hAiṫeanta-ro do ċoṁeud a
" niuġ, níoṙ ṙeaṙṙ lonn ṙinneaṙ ṙoiṁe ro; aguṙ
" gaċ uile ṙeacaḋ do ṙeaċnaḋ, go hAiṙiġe na
" Peacaiḋe, ṙ mó d'a bṙuilim cloṁ."

C. Deuna Gníom Aṫċuṁge.

F. " A hEiġeanna, tabaiṙ Conġnaṁ ḋaṁ,
" tṙé do Mhóṙ-ṫróċaiṙe, ann m'uile Riaċtanaiṙ
" Anma aguṙ Coiṙṙ; aguṙ ṙoṙ mé ó gaċ uile
" ṙeacaḋ. A Dhé ṁóiṙ, iaṙṙaim ṙo oṙt go
" diṫċiollac, tṙé Thṙaiġeaċt Fola Fíoṙ-vaiṙle
" JOSA CRIOSD; aguṙ tṙé Impiġe na
" Naoṁ-Maiġdine, na nAingeal, aguṙ na Naoṁ
" uile."

C. Naċ nDeunann tú Unuġ aiṙ bioċ oile?

F. Do ním; deiṙim an ċuo ṙ luġa de, an
" Phaiḋiṙ, Fáilte an Aingil, an Chṙé, aguṙ
" Aiṫeanta Dé;" aguṙ iaṙṙaim Conġnaṁ
m'Aingil Coiṁdeaċta, mo Chaṙ-abṙoil, aguṙ
mo * Naoṁ-ċoḃaiṙṫeoṙa.

C. Cionnaṙ iaṙṙaṙ tú Conġnaṁ aiṙ hAin-
geal Coiṁdeaċta?

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* Phaṫṙún,

" heart, above all things; because thou art in-
" finitely good and amiable."

Q. Make an Act of Thanksgiving.

A. " O Lord, I give thee infinite thanks for
" having preserved me last night; for having
" created and redeemed me; for having made
" me a Christian; and for all the graces thou
" hast granted me hitherto."

Q. Make an Act of Oblation.

A. " I consecrate to thee, O Lord, my
" thoughts, my words, my actions, and myself
" entirely; that all may tend to thy praise and
" glory for ever."

Q. Make an Act of Good Resolution.

A. " I purpose, O Lord, with the assistance
" of thy grace, to keep the commandments this
" day better than I have hitherto done; and
" to shun all sorts of sin, particularly the sins I
" am most inclined to."

Q. Make an Act of Supplication.

A. " O Lord, grant me assistance, through
" thy great mercy, in all my necessities, both of
" soul and body; and deliver me from all sin.
" O great God, I earnestly beg this of thee,
" through the merits of the most precious blood
" of JESUS CHRIST; and through the intercession
" of the Blessed Virgin, and of all the Saints
" and Angels."

Q. Do not you say some other prayers?

A. Yes; I say, at least, the Lord's Prayer, the Angelical Salutation, the Creed, and the Commandments of God; and I crave the assistance of my Angel Guardian, and of my holy Patron.

Q. How do you crave the assistance of your Angel Guardian?

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F. A deirim, "A Aingil Dé, do comhevdar "mé, thé thócaire an Tigearna, roillrig, "theorus, comhnus agus corus mé a nius. "Amen,"

C. Cneud fóir an Urnuis ir indevnta air Waidin?

F. Ir nó caithbeach Liobain JOSA do nád go crádbeach gach Aon maidin.

C. Cionnar do chíocnuigir Urnuis na Waidne?

F. Comhnigim, agus bheathnuigim, air feadh Tamuill, air na ceithre Criocaib déigeanca, nó air Neithib diadha eile; agus fá deoid, iarriaim go hOirírioll air Dhia mo hSoruad ó gach nle Olc, ach go hAirnige ó peacad, thé "JOSA CRÍOSD an dTigearna."

AN 6. LÉIGIONN.

D'Urnuis agus do mhion-fsnídad an Tráth-nóna.

C. Cionnar do ní tú Urnuis agus Mion-fsnídad an Tráth-nona?

F. Tar éis breathaigh do tabairt do Dhia, iarriaim mar gnára air, fior mo peacaidead tabairt dam; fsnídaim mo chóir, agus do nim Sníom Croide-bnuis.

C. Cionnar iarriar tú Fior do peacaidead air Dhia?

F. A deirim: "A hTigearna, thé do mhór "thócaire, tabair Solar do gnár dam, do chum "go mad léir dam mo Locta, agus go mbeit Fíor-"gnáin agus Fnaé * dionghalta uzam orra."

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* dionghala.

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A. I say: "O Angel of God, who, through "the mercy of the Lord, watchest over me, "enlighten, guide, protect, and defend me this "day. Amen."

Q. What other prayer is to be said in the morning?

A. It is very meritorious to say the Litany of Jesus devoutly every morning.

Q. How do you finish the Morning Prayer?

A. I call to mind and reflect for some time on the *four last things*, or upon some other godly subject; and lastly, I humbly beg of God to deliver me from all evil, but especially from all sin, through JESUS CHRIST our Lord.

THE SIXTH LESSON.

Of Evening Prayer, and Examination of Conscience.

Q. How do you pray and examine your conscience at night?

A. After giving thanks to God, I beg the grace of him to know my sins; I examine my conscience, and make an Act of Contrition.

Q. How do you beg of God the knowledge of your sins?

A. I say: "Grant me, O Lord, through thy "great mercy, the light of thy grace, that I "may see my faults, and conceive a thorough "detestation and perfect hatred of them."

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C. Cionnar a rgríbdar tú do cogúr?

F. Do beirim fá deara na Peacaide do rinnear le Smuaineadh, le bréigim, le Sníomh, nó le Failligé; agus go hAirithé na Peacaide, ir mó d'a bfuilim clann.

C. Cionnar do ní tú Sníomh Chroide-Bhuidh.

F. A deirim ó mo chroide: "A hTigearna "ir mór an tAithreacar a tá agam fá feirg do "cur orc, do bríg go bfuil tú nó maith agus nó "geanamhail; agus do bríg nach dTaitnigeann "an Peacadh leat. Ir Rún dam, mailli re do "Thiarailb, ó ro fuar gan d'fearg do chelleadh; "agus fós Foighidin do dhéanamh comhlrac ir "féidir liom é."

C. Cuerd é deir tú na déaidh rin?

F. Deirim an CONFITEOR.

C. Cuerd i fós an Urnuigh do ní tú?

F. A deirim Paidir, Failte an Aingil; Cré, Aithreanta Dé, Liodain Naomh-Mhuire Oíg, Urnaigh m'Aingil Coimhdeachta, mo chaoi-abhdoil, agus mo Naomh-cobhairtheora.

C. Nach nGabhann tú ain na hAnmannaibh, a tá a bPurgadóir?

F. A deirim DE PROFUNDIS, &c., nó an chéd ir lugha dé: "A hTigearna, cré do "mór-thócaire, tabair Cobair agus Sraim-"neas rioghmhde d'Anmaibh Phurgadóra.

C. Cuerd eile do ní tú?

F. Smuainim, agus breathnuighim, fead Airithe éigin, ain na "ceithre Criocaibh déigean-"aca," go hAirithe ain an mbár agus ain an mbreithéamhnus.

C. Cionnar do chríochnuighim Urnuigh na hOíbce?

F. Toirbhirim do Dhia mo fuan, as rád: "A hTigearna, toirbhirim dúit mo chodlad: ir "cum, do Naomh-thola do riar, ir Mian liom an

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Q. How do you examine your conscience?

A. I consider the sins I have committed by thought, word, deed, or omission; and particularly the sins I am most inclined to.

Q. How do you make an Act of Contrition?

A. I say from my heart: "O Lord, I am very "sorry for having offended thee, because thou "art infinitely good and amiable, and because "sin displeaseth thee. I resolve, by the assist- "ance of thy grace, not to incur thy anger for "the future, and likewise to go to confession as "soon as I can."

Q. What do you say after that?

A. I say the Confiteor.

Q. What other Prayers do you say?

A. I say the Lord's Prayer, the Angelical Salutation, the Creed, the Commandments of God, the Litany of the Blessed Virgin Mary, the Prayer to my Angel Guardian, and to my holy Patron.

Q. Do you not pray for the souls that are in Purgatory?

A. I say the Psalm, "De Profundis," &c., or at least, "Grant, O Lord, through thy great "mercy, succour and eternal rest to the souls in "Purgatory."

Q. What else do you do?

A. I think and meditate for some time on the *four last things*, especially upon Death and Judgment.

Q. How do you finish the Evening Prayer?

A. I offer my rest to God, saying: "O Lord, "I offer unto thee my sleep; it is to satisfy thy "holy will that I desire to take this rest. Pre-

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"Sraiṁneaṙ-ro do ġlacaḋ, cuiṁniġ mé a noċt "ó m'Eaṙcáiṙdiḃ, tré IOSA CRIOSD aṙ "dTiġeaṙna. Amen."

"C. Cṙeud do ṅí tú, aġ cuṙ hEudaiġ ḋíoċ?

F. Jaṙṙaim aiṙ Ohia, tré Noċtaḋ IOSA CRIOSD éuiṁ a ċeuṙda, mo Noċtaḋ go léiṙ ó Aiṁṁianaiḃ an tSaoġail aġuṙ na Colna.

C. Cṙeud aiṙ a ṙṁuaiṁiṙ, aġ luġe úṁt aiṙ do Leabaiḋ?

F. Meaṙaim, go maḋ féidiṙ, nach nEiṙġeoċuiṁ aiṙde go briáṫ; aġuṙ aiṙ ṙoċṙuġaḋ éuiṁ Sraiṁ ḋaṁ, a deiṙiṁ ó mo ċroiḋe: "Aiṙ do "Láiṁ, a hTiġeaṙna, éuṙiṁ Coiṁeud m'An-"ma; ó'ṙ tú féiṁ do ċeannaiġ mé, a Ríġ na "Caiṫṙéaċ Neaṁḋa."

AN 7. LÉIĠIONN.

Do'n Uṙnaiġ niċeaṙ roiṁe aġuṙ a nDiaiḋ bíḋ, aġuṙ ann Amaiḃ eile.

C. An cóiṙ Uṙnaiġ do ḋeunaṁ roiṁe aġuṙ a nDiaiḋ bíḋ?

F. Ir cóiṙ; óiṙ, ġan ṙiṁ, d'ioṁċóṙaṁaoiṙ ṙiṁn féiṁ aṁuil * beaṫuiġe éiġcéilliġe.

C. Cṙeud í an Uṙnuiġ do ṅí tú roiṁe biaḋ?

F. Deiṙiṁ: "A hTiġeaṙna, beannuiġ an "Oileaṁain-ṙi, ir Mian liṁn do ġlacaḋ éuiṁ "ṙiṁn féiṁ do neaṙcuiġaḋ, éuiṁ do Naoṁ-"ċolaḋ do ċoiṁlíonaḋ. AMEN. An Aiṁm "an Aṫaiṙ," &c.

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* beaṫaḋuiġ, nó Aiṁṁiṙciḃ.

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"serve me this night from my enemies, through "JESUS CHRIST, our Lord. Amen."

Q. What do you do whilst you are taking off your clothes?

A. I beg of God, through the stripping of Jesus Christ before he was crucified, to strip me entirely of the inordinate desires of the world and the flesh.

Q. On what do you think as you lie down in your bed?

A. I consider that perhaps I shall never rise out of it; and as I settle myself to sleep, I say from my heart: "Into thy hands, O Lord, I "commend my soul, since it is thyself, O King "of Heaven, that hast redeemed me."

THE SEVENTH LESSON.

Of the Prayers said before and after Meat, and at other times.

Q. OUGHT we to pray before and after meat?

A. We ought; for otherwise we should behave ourselves like brute beasts.

Q. What prayer do you say before meat?

A. I say: "Bless, O Lord, this food, which "we are to receive for strengthening ourselves, "in order to fulfil thy holy will. Amen. In "the name of the Father," &c.

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C. Cneud í an Uiniuiġ do ní tú a nDiaġ bíġ?

F. Deiriim: "A hTiġearna, do beiriimid "buideacar ónt fá'n Oileamain-ri, do éuġair "ónn; tabair ónn, thé do ġnáth, an Saġal, "an Slaiute, aguf an Neart do caiteam ain "con, go nacaib gach Tiodlaice dá bfuaraman "uait, a Mórġail agus a Molaib ónt, thé "JOSA CRIOSD an dTiġearna. Amen." Deiriim fór Paidir agus Fáilte an Aingil.

C. Cneud ir cóir do deunam a dTúr gach Oibre?

F. Ir cóir ónn an gCroide do cóġbail éum Dé, aġ ráid: "A hTiġearna, toirbiriim m'O- "bair ónt: ir mair ġeall ort-sa, ir Mian liom "a deunam: beannuiġ mé féin agus í, thé do "mór-thócaire."

C. Cneud í an Uiniuiġ do ní tú, éum tú féin do coimeud ain peacaib.

F. Deiriim: "A hTiġearna, roillriġ mé ré "do Naom-folar; congmuid suat mé re do ġnáth- "aib; agus na léiġ daim teicim ann Aoin- "peacaib, thé JOSA CRIOSD an dTiġearna. "Amen."

C. Cneud ir inDeunta do Neach, an tan do éirgear Caéuġaib ain?

F. Ir cóir dó Congnam iarraid ain Dhia, agus dúltaib go meirneamail do na Caéuġaib.

C. Cneud a deir tú, éum an Caéuġaib do clos?

F. Deirim; "A hTiġearna, congnaid liom "re do ġnáraib: dúltaim do na Caéaiġib-ri: "ir luaite d'fuileongaiun bar iona d'ontócaiun "dóib."

C. Cneud ir cóir do Neach a deunam, an tan do méarar, gun éirt re a bPeacaib?

F. Ir cóir dó Ginium Croide- buiġ do deu-

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Q. What prayer do you say after meat?

A. I say: "O Lord, we give thee thanks for "this nourishment, which thou hast given us; "grant us, through thy grace, to spend our lives, "our health, and our strength, so that every "favour which we receive from thee may tend to "thy glory and praise, through JESUS CHRIST "our Lord. Amen." I also say the Lord's Prayer and the Angelical Salutation.

Q. What is proper to be done at the beginning of every work?

A. It is fit we should lift up our hearts to God, saying: "O Lord, I offer thee my work: it is "for thy sake I desire to perform it; bless both "me and it, through thy great mercy."

Q. What prayer do you say in order to keep yourself from sin?

A. I say: "Enlighten me, O Lord, with thy "holy light; sustain me by thy grace, and suffer "me not to fall into any sin; through JESUS "CHRIST our Lord. Amen."

Q. What should one do when he is tempted?

A. He ought to beg assistance of God, and to renounce courageously the temptation.

Q. What do you say in order to overcome the temptation?

A. I say: "Assist me, O Lord, with thy grace; "I renounce these temptations: I would sooner "suffer death than consent to them."

Q. What ought one to do when he thinks he has fallen into sin?

A. He ought to make an Act of Contrition,

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nam, agus a dúd: "A hOigeanna, is mór an "tAitheadar a tá orm fá feirg do éur ort: "is Rún dam, ne do choigneam-ro, beit fearda "ain mo coimeud nior fearr.

C. Nach bfuil fé d'fiadaib orrm Uirrigh do deunam ann Amaib eile?

F. A deir an Slanntéoir, gur "fiadanaic "Uirrigh a deunam do gnáth, agus gan Faillige "do deunam" na timcioll.

C. Cionnas is féidir dúinn an Aithe-ri do coimisiunad?

F. Coimisiunam í ain mod éigin, má andiugmid an gCriosde éum Dé go minic is an La, agus má toirbirimid go crábtheac an nDiosgnaitea dó.

C. An deacair rin do deunad?

F. Ni deacair: a ta fé comfurnar rin agus nach féidir ne hAoin-neac a dúd go firinneac, nach bfuil Am agus Faill aige ain a deunad; óin is féidir do'n Uasal, do'n Mhac Léigind, do'n Cheannige, do'n Cheardige do'n tSeanbfóganteg, do'n Earlan, do gach nle úrne rmuaineab go lionmar ra Lá ain Dhia agus ain Neitib Diaga; agus a gniomaitea nle do naomad ne na dToirbirte go brde d'a Chruitheoir agus d'a Fhargurtóir.

An 8. Léigionn.

Do'n Aifrionn Naomta agus do'n Mhod ain an coir a éirdeact.

C. Cred is AIFRIONN ann?

F. A tá Toga Uirrige, agus IODBAIRT ionn a dToirbirteap da rinnib do Dhia "Ful

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and say: "O Lord, I am very sorry for having "offended thee: I purpose, with thy assistance, "to be more upon my guard for the future."

Q. Are we not obliged to pray at other times?

A. Our Saviour says that it is necessary to pray always, and not to grow slack therein. *S. Luke*, 18. 1.

Q. How can we fulfil this commandment?

A. We shall in some measure fulfil it, if we often in the day lift up our hearts to God, and if we devoutly offer up our actions to him.

Q. Is it difficult to do so?

A. No; it is so easy a work, that no one can truly say he has not both time and leisure for it. The gentleman, the scholar, the merchant, the tradesman, the shepherd, the ploughman, the servant, the sick, *every one*, may frequently in the day think of God and godly things, and sanctify all his actions by offering them piously to his Maker and Redeemer.

THE EIGHTH LESSON.

Of the Holy Mass, and of the manner of hearing it.

Q. WHAT is the Mass?

A. It is both a choice prayer and a sacrifice, wherein the body and blood of our Saviour

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"agus Feoil an Slanuigheora JOSA CRIOSD," fol ghné Anáin agus Fíona, a gCoimhne a Náimhdhe agus a báil ain chrann na Croiche, ain an Soin-ne.

C. Cneud ir iódhbairt ann?

F. A tá Tabairtear do Neitibh * cevdhuighthe nó comhordha, noch órduighear Dia d'fonáil dó féin aindin; agus fós do marbadh nó d'áchuigheadh ain mod éigin, cum a Mhór-chumácta ain beodaibh agus ain marbaibh d'admháil † ór ainm.

C. Cionnar ir Fír-iódhbairt an tAifrionn?

F. Do bhríg go bFonaltar ann, agus go ndiódhbairtear do Dhia Fíor-fhl agus Fír-fheoil JOSA CRIOSD, fol ghné Anáin agus Fíona.

C. An féidir a rádh, na mear, go ndiódhbairtear Corp Slóinnan Doimhnidhe an Slanuigheora ir an Aifrionn?

F. Ir féidir agus ir miadhanamhach a rádh agus a chreidbeadh go daingion; óir an tan do noimh-choimheagar an Sagart an tAnán agus an Fíon, fonalmhe CRIOSD é féin go fírinneach d'a Athair Neamhda; agus taibhsiughean dhuin-e man rin, go gcaitear a Fhuil agus a Fheoil-sin ó chéile le Cloidheamh na mbiadhan,(a) admháil do gcaradh iad dá ndíth ó chéile a gCrann na Croiche.

C. Cionnar fós ir féidir a rádh, go "ndiódh-"bairtear, nó go gcuirtear Fuil agus Feoil "Neimhda Chriosd go fruidhrica ir an Ai-"frionn?

F. Do bhríg go gCaitheann an Sagart "Fuil "agus Feoil Fhíor-vral Dhuic Dé;" agus go

* cevdhadhacha † Go follar.
(a) Fevc Sácramuint Choirp Chriosd Caob. 226.

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JESUS CHRIST are *really* offered to God, under the forms of bread and wine, in remembrance of his holy Passion and Death on the Cross, for our sake.

Q. What is a sacrifice?

A. It is an offering of sensible or corporal things, which God ordained to be offered to himself alone; and also to be slain, or some way changed, in public acknowledgment of his sovereign dominion over the living and the dead.

Q. How is the Mass a true sacrifice?

A. Because the *true body and true blood of Jesus Christ* are therein offered and sacrificed to God, under the forms of bread and wine. *Gen.* 14. 18; *Ps.* 109. 3, 4; *Heb.* 7. 1, &c.; *Malach.* 1. 10, 11; *S. Mat.* 26. 26, &c.; *Heb.* 13. 10.

Q. Can it be said or imagined, that the glorious and immortal body of our Saviour is sacrificed in the Mass?

A. It can, and should be said, and firmly believed; for, when the priest consecrates the bread and wine, Christ verily offers himself to his heavenly Father; and it is thereby represented to us, that by the sword of the words, his body and blood are separated from one another, (*a*) as they were really separated upon the cross. 1 *Cor.* 11. 24, 25, 26, &c.; *Revel.* 5. 6.

Q. How yet can it be said, that the sacred body and blood of Christ are sacrificed, or mystically destroyed in the Mass?

A. Because the priest consumes the most precious body and blood of the Son of God;

(*a*) See the Sacrament of the Eucharist. *p.* 227.

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gCuṁeann an Caiṫeaṁ-ro maṙ an gCeudna Ceuṙaḋ agus baṙ Chriṡoṙd aiṙ an gCroiċ, a gCuiṁne ḋúiṁ.

C. Cia ḋ'a ḋTorrḃuiṙeaṙ an ṡoḋbaiṙc-ri?

F. Do Dhia Uilea-ċuṁaċtaċ aṁain; do ḃriġ gur ab é féin aṁain, Riġ na Rioġ, Tigeaṁna na ḋTigeaṁnaḋ, agus Aṙd-ṡlaiṫ Neiṁe agus Talṁan.

C. Naċ bFoṁaltaṙ aiṙ Uaiṙiḃ ṡoḋbaiṙc an Aifriuṁ do na * Noṁaiḃ?

F. Ní foṁaltaṙ, agus ní dliġdiuṁaċ a foṁail do Noṁ, nó d'Aiṁgeal: giḋeaḋ toiṙḃuiṙeaṙ ṡ do Dhia aṁain, maṙ ḃriaṫ bṡéaċus aiṙ ṙon a Mhóiṙ-ċiṡoḋlaiceaḋ do na Noṁaiḃ; agus coiṁniġeaṙ oṁa ir an Aifriuṁ, ionnaṙ, go naċaḋ an "ṡoḋbaiṙc Mhóiṙ-luaiġe-re an Onóiṙ ḋóiḃ; "agus go ṉgṡóṙiḋiṙ oṁaiṁ-e aiṙ Neaṁ, an tan "do ċoiṁniġṁiḋe oṁa-ran aiṙ Talaṁ."

C. Cia ḋuḃaiṙc an ceud Aifriuṁ?

F. Aṙ ḋTigeaṁna JOSA CRIOSD.

C. Cá hAiṁ a ṉDuḃaiṙc fé é?

F. Ag Oiḋċe ċeudna do ḃriaṫeaḋ é ċuṁ a ċeuṙda.

C. Cia deiṙ an tAifriuṁ, nó ċoiṙḃiṙeaṙ do Dhia an ṡoḋbaiṙc-ri a noiṙ?

F. Criṡoṙd, an ṉAṙd-ṙaġaiṙc ṙioṙṁuiḋe, a deiṙ é, agus do ċoiṙḃeaṙ é féin go laeċeaṁail ir an Aifriuṁ, d'a Aṫair Neaṁḋa aiṙ an Soiṙ-ne.

C. Naċ ṉDeiṙiḋ fóṙ na Saġaiṙṫ eile Aifriuṁ?

F. Deiṙiḋ gan Aṁainṙ; agus foṁaiḃ é do Dhia ann Ainm Chriṡoṙd, d'aṙ Foġanṫuiġe agus Luċt Friṡoċóiṫa iaḋ.

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* Noiṁ.

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and that this *consumption* puts us, likewise, in mind of Christ's Death and Passion upon the Cross. 1 *Cor.* 11. 26.

Q. To whom is this Sacrifice offered?

A. To Almighty God only; because it is he alone that is King of kings, Lord of lords, and Sovereign Prince of heaven and earth.

Q. Is not the Sacrifice of the Mass sometimes offered to the saints?

A. No; nor is it lawful to offer it to either saint or angel; but it is offered to God alone, in thanksgiving for his great favours to the saints; and there is a commemoration made of them in the Mass, to the end that this most precious Sacrifice may tend to their honour, and that they pray for us in heaven at the same time that we celebrate their memory upon earth. *Can. of the Mass, Conc. Trid. Sess.* 22, *c.* 3.

Q. Who said the first Mass?

A. Our Lord Jesus Christ.

Q. At what time did he say it?

A. The same night he was betrayed to be crucified. 1 *Cor.* 11. 23.

Q. Who says the Mass, or offers this Sacrifice now to God?

A. Christ, our eternal High Priest, says it, and offereth himself daily in the Mass to his Heavenly Father for us. *Ps.* 109. 4; *Heb.* 6 *c.* 20 *v.*, 7 *c.* 24, 25 *v.*; *Conc. Trid. Sess.* 22, *c.* 2.

Q. Do not the other priests also say Mass?

A. They do, undoubtedly; and they offer it to God in Christ's name, whose servants and ministers they are. *S. Luke,* 22. 19.

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C. Cia aiſge a bfuil Cruṁacht ne Aifrionn do ṁad?

F. Aſ an Dream ṡo aṁain, noċ do ċoſ Dia azur an Gaſlaſ amaċ ċum a ṁaiḋte, eadon, na hEarbaſ azur na Sazarṫ.

C. Or dearbṫa, ſo dTorbṁeann CRIOSD a Fhuil azur a Fheoil féin d'a Aṫair ſionnṡe ir an Aifrionn; naċ dearbṫa mar an ſCeudna, ſun ab ionann ſoḋbarṫ an Aifrinn azur ſoḋbarṫ na Croiċe?

C. Ir dearbṫa ſo deimin, ſun ab ionann iad, aċt aṁain, ſo ṁaiḃ ſoḋbarṫ na Croiċe fuileaċ, azur ſo bfuil ſoḋbarṫ an Aifrinn Neaṁfuileaċ; ir é ſin, ſun doṁnaḋ Fuil Uarail Chriſoṫ, azur ſun ſzaṁaḋ da ṁiṁ a Chorp azur a Anam ne ċéile a ſCrann na Croiċe; azur naċ nDoṁnaḋ a Fhuil a noir, azur naċ ſCuṁneaṁ ċum bair é. aċt ſo fuiḋoiṁċa, azur a dTaiḃre nó a dTairbeaṁaḋ aṁain.

C. Cia air Son a nDeirṫeaṁ an tAifrionn?

F. Air Son na mbeoḋ azur na Marḃ.

C. Cneud é an Soċar do ni ſoḋbarṫ an Aifrinn do na beoḋaiḃ?

F. Do ſeiḃ dóiḃ ó Dhia Lraiſeaċt azur Toṁaḋ ſoḋbarṫe na Croiċe, eadon, na Sṁara, a tá na Riaċtanar onṫa.

C. Cia hAd a mearz na mbeoḋ, d'a dTéid an tAifrionn a Soċar?

F. Do ṫéid ré a Soċar do ballaiḃ na hEaglaiſe, ſo coiṫċionn, azur ſo * fuṁaḋaċ do'n ṫé air Son a nDeirṫeaṁ é, do'n tSazarṫ a deir é, azur d'on † Lucht éirdeaṁ é.

C. Cneud é an Soċar do ni ré do na Marḃaiḃ?

F. Laſdaiſe ré a bPian a bPurzadóir azur Lraṫaiſe a bfuaraſlaḋ ar.

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* reirialta. † Dream.

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Q. Who is it that has power to say Mass?

A. Those only whom God and the Church have appointed to say it, to wit, bishops and priests. *Heb.* 5. 5.

Q. Since it is certain that Christ offers his own body and blood in the Mass to his eternal Father, is it not likewise certain that the Sacrifice of the Mass is the same with the Sacrifice of the Cross?

A. It is verily certain that they are the same, save only, that the Sacrifice of the Cross was *bloody*, and that the Sacrifice of the Mass is *unbloody;* that is, that Christ's precious blood was spilt, and that his body and soul were really separated from one another on the Cross; and that now his blood is not spilt, nor is he put to death, only *mystically*, and in appearance or representation. *Rom.* 6. 9, 10.

Q. For whom is the Mass offered?

A. For the living and the dead. *Conc. Trid. Sess.* 22, *c.* 2.

Q. Of what advantage is the Sacrifice of the Mass to the living?

A. It procures them from God the merits and fruit of the Sacrifice of the Cross, that is, the graces we stand in need of.

Q. Who are those among the living that benefit by the Mass?

A. The members of the Church in general, and especially the person for whom it is said, the priest who says it, and those who assist at it.

Q. Of what advantage is it to the dead?

A. It lessens their pain in Purgatory, and hastens their deliverance out of it. 2 *Mach.* 12. 43. *&c.*; *S. Aug. l.* 9; *Confess. Enchir. c.* 110; *Conc. Trid. Sess.* 22, *c.* 2, *Can.* 3.

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C. An bfuil fé d'fiaċaib oirrinn Aifrionn d'éirdeaċt go minic?

F. Ní bfuil d'fiaċaib oirrinn a éirdeaċt aċt ain Laeċib Sailne agus Domhnaig amhain; giodeaḃ ir nó maiṫ agus ir iomḋolta Aifrionn d'éirdeaċt coimhmic agus ir féidir é go comhgarać.

C. An cóir do Neaċ Diċeioll do dhenamh ain Aifrionn d'éirdeaċt gaċ Aon-La, nó go minic?

F. Ir cóir go deimhin; do bhiḟ go bfuil fé nó caiṫneamhać a Laċain Dé, agus nó ċaiṁbać do'n ré éirdeas é.

C. Naċ díoġbalać do ċáċ, an tAifrionn a ráḋ a * dTeangaiḋ naċ dTuigid uile?

F. Ní díoġbalać; óir ní bfuil ir an Aifrionn aċt Urnuiġ agus ioḋbairt, a ta d'Ualać ain an "tSagart amhain" do denamh ċum Dé ain Son an Phobuil. Or a ċionn sin, aiṫniġe an Eaglais do gaċ Sagart Parrdalde, Cúd éigin do'n Aifrionn do mínigeaḋ do ċáċ, nó ṫabairt fa deara a mínigeaḋ ḋóiḃ go minic, agus go hAirniġe ain Laeċib Sailne agus Domhnaiġ.

A mic, ir follas, gé gur Teangaiḋ marḃ an Laidion, naċ bfuil Teangaiḋ ir an Eórpa ir foirleiṫeadaiġe ta ain na tuigtin iona' í; óir ir teasc Mion-baile gan Neaċ éigin do hTuigeas í: ain ċon naċ fíor a ráḋ, gur Teangaiḋ coimhiġeaċ í.

C. Cneud fa nDeunann an Eaglais Féidm don † Laidion tar hTeangaiḋ oile na hEórpa?

F. Ain cúr, do bhiḟ gur foirleiṫeadaiġe ta ain na tuigtin iona oin Teangaiḋ oile. Ir an dara Feaċt, do bhiḟ gur Teangaiḋ marḃ í, ain

* dTeangaiḋ. † Laidin.

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Q. Are we bound to hear Mass often?

A. We are not obliged to hear it, but upon Sundays and Holy-days only; yet it is very good and commendable to hear Mass as often as it can conveniently be done.

Q. Should one endeavour to hear Mass every day, or often?

A. He should, indeed; because it is very pleasing in the sight of God, and very beneficial to him who heareth it.

Q. Is it not hurtful to the people that the Mass should be celebrated in a language which is not understood by all of them?

A. It is not; for the Mass is only a Prayer and Sacrifice, which the priest alone is obliged to offer for the people. Moreover, the Church commands every parish-priest to expound often some part of the Mass to the people, or to get it expounded for them, and particularly on Sundays and Holy-days. *Conc. Trid. Sess.* 22, *c.* 8.

Again, it is manifest, although the Latin be a dead language, that there is no language in Europe more universally understood, there being scarce a village without somebody that understands it; so that it cannot truly be said that it is an unknown tongue.

Q. Why does the Church make use of the Latin in preference to any other language in Europe?

A. First, it is more universally understood than any other language. In the next place, because it is a dead language, not subject to

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nać dTéid Clochóid, ir innce ir inifrta Uirnaig Choitchiann na hEaglaise do chúmdać o Aéinrgaid agus o hSaoib-chiallaib: Ní bud fio deacair a dernad, dá gCuirfidhe an tAifrionn ann gać uile béaslagair evzcorpúil, malairtać, dá labairtear ni hé amáin ann gać Tír, acht fós a Mórán do mín-chríochaib agus d'Jarrgcúlaib gacha Ríogachta, beagnac, air Fead na hEórpa.

Taisir rin, ir mór an Sochar agus a Sólar do lucht Airdir agus do Choitcheann, Uime-se Choitchiann na hEaglaise d'fagail coimhiomann amuig agus a mbaile; ionnar gur ab éigion gur Fíor-churaidhe dá ríribh iad, mura Fear dóib cá hAm ir ionnáidhe AMEN, cá hAm ir cóir dóib a beit air a nGlúnaib, cá hAm ir ceart fearaid, nó gać Ní oile, do beanar leo, nó ir oireamhnać dóib, do dernad.

C. Cionnar ir cóir dúinn Airrionn déirdeacht?

F. Ir cóir dúinn a éirdeacht go hIomlán, go hAireach, go módamhail, agus go cráibteach; óir "ir mallaidhe an té do ní Gnothaidhe Dé go "maidheamhnać.

C. Cia hIad an Dioing éirdear é go Neamhaireać?

F. A tá an mhuntir do codlar aige, nó do beir Aire do Neiéib díomhaoine nó faoiltea.

C. Cia hIad an Dioing, nać nEirdeann é go módamhail?

F. An mhuntir fevcar nó amharcar a nunn agus a nall, ag comhrád re céile, nó ag * amhailiú air fead Mór-choda do'n Airrionn; agus fós an Dream éirdear é air Leat-ghúin, nó air leat-laoi re Taca.

C. Cnevd ir indevnta dun Airrinn d'éirdeacht go cráibteach?

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* aiteoireacht.

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change, it is in it the Liturgy, or Common Prayers of the Church, can be best preserved from alteration and corruption; a thing which could hardly be done, if the Mass were turned into all the different and variable jargons spoken not only in each country, but also in many provinces and remote districts of almost each nation throughout all Europe.

Besides that, it is a great advantage and comfort to travellers and foreigners, to find the public prayers of the Church *uniform*, or the very same, both at home and abroad; so they must, indeed, be very idiots, if they know not when to say "Amen," when to kneel, when to stand, or do any thing else that concerns them, or that is proper for them to do.

Q. How ought we to hear Mass?

A. We should hear it entirely, attentively, respectfully, and devoutly; for *cursed is he who doth the work of God negligently. Jer.* 18. 10.

Q. Who are those who hear Mass negligently?

A. Such persons as sleep at it, or that give attention to idle or worldly things.

Q. Who are they who hear it with disrespect?

A. Those who gaze or look about, talking to one another, or amuse themselves with trifles during a considerable part of the Mass, and also those who hear it upon one knee, or leaning half stretched upon any thing.

Q. What is to be done in order to hear Mass devoutly?

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F. Jr cóir do Neac é féin d'iomcar go gnáthdeanamh, cromda; agus Dia do gabe ó Chriosde agus ó Aingeal; "óir ir Spiorad "Dia, agus an Dream adorar é, ir éigin dóib "a adrad a Spiorad agus a bfírinne."

C. Cred do ní tú, an Trát do tionnsgnar an Sagart an tAifrionn?

F. Do nim Comhairle na Croice; agus toilbirim do Dhia an Nomh-íobairt, maille rir an Aingeal agus rir an Rún cevdna, lé an toilbir JOSA CRIOSD i ó évr; agus lé a dToilbreann an Eaglar i ann Ainm-rion.

C. Cred é an tAingeal lé an toilbir an "Slanaighteoir i?"

F. Do bí Aingeal dó, agus ir é fór ir Mian leir, Dia d'adrad agus do molad; buidheacar do tabairt dó; Trátha agus Maitheamnar an * bPeacad do chllead féin-e.

C. Cred do ní tú, an tan do tógtar rvar an tAblann Coitreagta, eadon, Corp Criord?

F. Deirim: "A hUigeanna, creidim go dei- "mhin, go bfuil tú iolr Fhuil agus Fheoil, iolr "Dhomnacht fór agus Dhiadacht, go cinnte ir "an tSacramaint ri. Adraim agus molaim tú "innte, ó mo chroide go hiomlán."

C. Cred deirir, an tan do hAindeagtean an Chailír?

F. Deirim: "A hUigeanna, adraim d'Fhuil "Fhíor varal; do beirim mile buidheacar dut "rá na dórtad air mo ron a gCrann na Croi- "ce. Na léig dam a Torad do chaillead, "tré mo peacaidh."

C. Cred do ní tú ó rin amach go Deiread an Aifrinn?

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* bPeacaidead.

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A. One ought to behave himself modestly and gravely, and to pray to God with all his heart and soul; for "God is a spirit, and they "who adore him must adore him in spirit and "in truth." *S. Jo.* 4. 24.

Q. What do you do when the priest begins the Mass?

A. I make the sign of the Cross, and offer the holy Sacrifice to God with the same mind and intention with which JESUS CHRIST first offered it, and with which the Church offers it in his name.

Q. With what intention did our Saviour offer it?

A. His intention was, and still is, to adore and praise God, to give him thanks, and to merit for us grace, and the remission of our sins. *S. Mat.* 26. 28.

Q. What do you say at the Elevation of the blessed Host, that is, the body of Christ?

A. I say: "O Lord, I verily believe that thy "body and blood, thy soul and divinity, also, "are really present in this Sacrament. I do, "with all my heart, adore and praise thee "herein."

Q. What do you say at the Elevation of the Chalice?

A. I say: "O Lord, I adore thy most "precious blood: I give thee infinite thanks for "having shed it for my sake on the Cross. "Suffer me not, by my sins, to lose the fruit "thereof."

Q. What do you do afterwards until the Mass is ended?

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F. bím aʒ aḋṁaḋ, aʒ molaḋ, aʒʊr aʒ ʒṁáḋʊʒaḋ an dTíʒearna; aʒʊr fóʀ aʒ ʊṁlʊʒaḋ dó.

C. Cṫeʊd do ní tʊ aʒ Deṁeaḋ an Aíʀṁuiṁ?

F. Do beṁiṁ bʊḋeaċaʀ ṁe Dia fá na Mhóiʀ-ċíoḋlaicíḃ, ʒo hAíṁiʒe aiʀ Son an Aíʀṁuiṁ d'éiʀḋeaʀ; aʒʊr ianṁaiṁ Maiċeaṁnaʀ na loċt, ann aṁ ċʊṫ ṁé, ċoṁ-fad aʒʊr do bíoʀ d'a éiʀḋeaċt.

C. Cionnaʀ beiṁ tʊ bʊḋeaċaʀ do Dhia fá éiʀḋeaċt an Aíʀṁuiṁ?

F. Deiṁiṁ: "A hTíʒearna, do beiṁiṁ míle "bʊḋeaċaʀ ḋʊṫ, fá maʀ ċʊʒaiʀ ḋaṁ, tṁé do "Mhóʀ-ċnócaiṁe, an tAíʀṁionn-fa d'éiʀḋeaċt; "aʒʊr aiʀ Son na nDiaḋ do fʀáṫaʀ aiʒé."

C. Naċ ʒnáṫaċ Uiʀʒe Coiʀṁeaʒṫa do ʒlacaḋ aʒ an Aíʀṁionn?

F. Ir ʒnáṫaċ, aʒʊr fóʀ a ṫabaiʀṫ á baile ċʊṁ a ʒlaċṫa a noiʀ aʒʊr a níʀ, ʒo hAíṁiʒṫe Maiḋiu aʒʊr Tʀáṫ-nóna.

C. Cṫeʊd ir Uiʀʒe Coiʀṁeaʒṫa ann?

F. Uiʀʒe do beannuiʒṫeaʀ tṁé bṁéṫiṁ Dé aʒʊr tṁé Uṁʊiʒ.

C. Naċ ʒnáʀ ʒeaʀṁóʒaċ Uiʀʒe no Neiṫe ʒan Aṁam do beannʊʒaḋ, no a ṁeaʀ ʒo bfʀl Taḃaċt aiʀ biṫ ionnta?

F. Ní hEaḋ: ní Seaʀṁóʒ Tíoḋlaiceaḋa Neaṁḋa d'ianiaiḋ tṁé Uṁʊiʒe Eaʒlʊʀe Dé; aʒʊr ir tṁé bʀíʒ na hUṁʊiʒe-ʀe bíoʀ Sʊl aʒʊiṁ-e ṁé Taiʀḃe do bʀaiṁ aʀ na Neiṫiḃ-ʀe, an tan do níoṁʊḋ Féiḋṁ díoḃ maiʟʟe ṁé Cṁeiḋeaṁ; aʒʊr ir ioṁḋa ʒníoṁ ḋa ḋeaʀḃaḋ, naċ ḋíoṁ-ʟa aṁ nDóṫċaʀ.

Or a ċíonn ʀiu, d'aiṫiu Dia féin Uiʀʒeaḋa Coiʀṁeaʒṫa aʒʊr Slaṁta do ḋeʊnaḋ ir an

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A. I continue in adoring, praising, and loving our Lord, and also in humbling myself before him.

Q. What do you do at the end of the Mass?

A. I give thanks to God for his great favours, particularly for the Mass I heard; and I beg pardon for the faults I committed whilst I was hearing it.

Q. How do you give thanks to God for having heard Mass?

A. I say: "O Lord, I give thee infinite "thanks for having, through thy great mercy, "vouchsafed me to hear this Mass, and for the "graces which I have received thereat."

Q. Is it not the custom to take holy water at Mass?

A. Yes, it is; and even to carry it home, in order to take it now and then, particularly morning and evening, and before prayers.

Q. What is holy water?

A. Water sanctified by the word of God and prayer.

Q. Is it not a superstitious practice to bless water, or inanimate things, or to attribute any virtue to them?

A. No; it is no superstition to look for heavenly favours from the prayers of the Church of God; and it is in virtue of these prayers, that we hope to reap advantage from these things, when we use them with faith; and many a fact proves that our hopes are not in vain. *S. Epiphan. Hær.* 30; *S. Hierome in the Life of Hilarion. Theodoret, lib.* 5; *Hist. Eccles. c.* 21, &c.

Moreover, God himself ordered holy and purifying water to be made in the Old Law; and

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tSeiṅ-neaċt; agus riṅ, go deaṅbċa, gan Fíreoġ na Gearṅóġ.

C. An dTiġ leat a ċaiṙbeanaḋ ar an Sgṙíbinn Dhiaġa, gur féidiṙ go dtiṙoiṅeaċ Féiḋm do ḋeunaḋ d'Uiṙge, do hSalann, d'Ola agus da leiṫéidiḃ riṅ, ċum Cabaiṙṫa aiṅ biṫ dFaġail o Dhia?

F. Do ṫiġ; óiṅ léiġmíḋ ann ra daṙa agus iṙ an cúġeaḋ Caibidil don ċeaṫṙamaḋ Leabaṙ do Leabṙaiḃ na Ríoġ, gur leiġiṙ an Faiṫ eliseus go míoṅḃuileaċ Uiṙgeaḋa uiṫċóideaċa jericho ṙé teiṫġean Salann ann a dTobaṙ; agus gur leiġiṙ ré naaman sirianach ó Lobṙaḋ ṙe hUiṙgeaḋaiḃ Abanna jordan.

Do ċuṙ an Slanuġṫeoiṅ féiṅ, noċ do ċiuṫaiġ Neaṁ agus Talaṁ ṙé na briṫiṫiṙ aṁáiṅ, "ṙeiṫe "aiṅ an dTalaṁ, do riṅṅiḋ ré Laiḃ don tSeiṫe "agus do leaṫnuġ ré an Laiḃ aiṅ ṙuiḃ ḋune do "nuġaḋ na ḋall, aġ naḋ riṙ: imṫiġ, ionnail a "Loċ Siloe; uime riṅ d'imṫiġ, ṙé, d'ionnail "ṙé, agus táinig Slanuiġeaḋaṙcaċ aiṅ air."

D'uṅgaḋaṙ fóṙ na hUbṙoiḃl Wóṙan do ḋoiniḃ tiṅne ṙe hOla, agus do ṙlanuġeaḋaṙ iaḋ.

C. An Féidiṙ Uiṙge agus a leiṫéide beiṫ oṙṙeaṁnaċ ṙe beanuġaḋ no Noṁṫaċt aiṅ biṫ do ġlacaḋ?

F. Iṙ féidiṙ, coṁ maiṫ ṙe biaḋ agus ṙe Diġ, noċ do beanuġeaṙ go laeṫeaṁnuil gaċ Duine iomṫuaṙ iaḋ féiṅ go Criosḋaṁuil; óiṅ a deiṙ aṅ "Slanuġṫeoiṅ, go noṁann an Aiṫóiṅ an Tíoḋ-"laiċe a tá uiṙṙe;" agus deaṅbaiḋ an Noṁ Apṙdol fós ḋúiṅ, go "noṁṫaṙ gaċ Ní dó "ċuiṫiġ Dia, tṙé briṫiṫiṙ Dé agus tṙé "Uiṅuġe."

C. Cṙeud é iṙ Féiḋm don Uiṙge Choiṙṙeaġṫa?

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that, assuredly, without witchcraft or superstition. *Num.* 5 *c.* 17 *v.*, 19 *c.* 9 *v.*, &c.

Q. Can you show from Holy Writ that water, salt, oil, and the like, may be lawfully used to obtain any favour from God?

A. I can; for we read, in the second and fifth chapters of the fourth book of Kings, that the Prophet Elisha miraculously healed the noisome waters of Jericho, by casting salt into the spring; and cured Naaman, the Syrian, of the leprosy, by the waters of the river Jordan.

Our Saviour himself, who had, by his sole word, created heaven and earth, spit on the ground, made clay of his spittle, and spread it upon the eyes of a man born blind, saying unto him: Go, wash in the Pool of Siloe; he went, therefore, and washed, and came back clear sighted. *S. Jo.* 9. 6, 7.

The apostles also "anointed with oil many "that were sick, and healed them." *S. Mark*, 6. 13.

Q. Can water, and the like, be capable of blessing, or any holiness?

A. It can, as well as meat and drink, which all those who live like Christians do bless every day; for our Saviour saith, that "the "altar sanctifies the gift that is upon it;" and the Apostle, St. Paul, assures us, that "every "creature is sanctified by the word of God, and "prayer." *S. Mat.* 23. 19; 1 *Tim.* 4. 4, 5.

Q. What is the use of Holy Water?

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F. beannuġe an Eaglur é tré Uiniuġe oifrideince, ċum Comuince aġur beannaċta Dé d'iarruiġ don Lucht, do ni Féidim de; aġur ġo hAiruiġe ċum ġo gCoiteonċuġ iad air "ċuiṁaċtaiḃ an Diabul."

Tainic sin, is maiṫ is féidir dó fóġnaḋ ċum an Chonnaiċe, do ruinneaman ne Dia an Aġaiḋ an Diabul, an tan do glanaḋ sinn ġo tróċaireaċ ó peacaḋ tré Uiriġe an bairdiḋ, do ċur a gCuiṁne dúinn; aġur ċum an nGeallaṁna * d'aṫnuaḋaḋ, no ċum Iosa Criosde bruiġ do deunaḋ,

C. An bfuil Uiniuġ na hEaglaise coiṁ bradaċ sin a Laṫair Dé, aġur a ċoṁġnaḋ d'Faġail dúinn an Aġaiḋ ceilġe aġur ċuiṁnigh Naṁaḋ an nAnama, an tan do nisiuḋ Féidim "d'Uiriġe "Coiṁeaġta maille ne Criosdeaṁ?"

F. Ni bfuil Ní air biṫ is mó cuo imrídhe air Dhia iona an Uiniuġ ġo coiṫċiosuiḋ; aġur beanḃaiḋ an Naoṁ Aspdol Seumus dúinn, aġ an nGnísiuġaḋ ċum gnóe air son a ċéile, gur "nóṁ briġ Uiniuġe dúsċaċtuġ an fi-"neiṁ; ġo raiḃ ELIAS na duine aniḃfann, "coiṁuil sinne, aġur gur ġnó ré ġo diṫċioll-"aċ fá ġan Feaṫċuin do deunaḋ air an "dTalaṁ, aġur ni beanuiġ Feaṫċuin air feaḋ "éirí mbliaḋan aġur ré Mísi; gur ġnó se a "sír, aġur cuġ Neaṁ Feaṫċuin uaḋa, aġur do "cuġ an Talaṁ a ṫoṁaḋ.

A noir, ma ta Uiniuġ ċaiċ fá leiṫ ċoiṁ cuiṁaċtaċ so, is follar ġo sír-éirdeaṁ ġo tróċaireaċ Gnáṫ-uiniuġ na hEaglaise ġo léir o Eirġe Gnéine ġo Luġe Gnéine; aġur ġo dTugann Dia do ġaċ Duine, do ċoiṁsiuġeaṫ ne na gnáraiḃ, Toṁaḋ bunn-uiniuġe na hEaglaise

* d'aṫnuaċan:

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A. The Church blesses it with solemn prayer, to beg God's protection and blessing upon those who use it, and particularly that they may be defended from the powers of darkness.

Moreover, it may well serve to put us in mind of the covenant we made with God, against the Devil, when by the water of baptism we were mercifully cleansed from sin; and of renewing our promise, or of making an Act of Contrition.

Q. Are the prayers of the Church so prevailing with God as to obtain us his assistance against the wiles and power of the enemy of our salvation, when we use Holy Water with faith?

A. Nothing prevails more upon God than prayer in general; and the apostle S. James, exhorting us to pray for one another, assures us, "that the assiduous prayer of a just man avail-"eth much; that Elias was a man subject to the "like passions as we are; and prayed earnestly "that it might not rain upon the earth, and it "rained not for three years and six months; "that he prayed again, and the heavens gave "rain, and the earth yielded her fruit."

Now, if the prayers of individuals be so powerful, it is manifest that the constant prayers of the *whole Church*, from the rising of the sun to the going down thereof, are always graciously heard; and that God granteth to all those who co-operate with his grace, the fruit of the perse-

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ṡo, ṅe a nDṫṡbaṁṫ CRÍOSD: "Go beiṁiṅ, "beiṁiṅ a beiṫiṁ ṁiḃ, ṁa ṡaṁṫṡṡöe Ní aṁ "biṫ aṁ an Ṁċaṁ ann m'aiṅmṡe, do beṫa ṡé "öíḃ é."

C. An bṡṫl Gṅaċṡġaḋ an Uiṁge ċoiṁṅeaġċa aṁṡġ ann Eaglṫr Dé?

F. Á tá ṡé ṅo aṁṡġ, o ċaṁla go laḃaṁṫaṁ aṁ a nDlíġeaḋ na nÁṁṡḋol, agṫr a Sgṁíḃiṅṅiḃ na nÁiṫeaċaḋ Noiṅṫa agṫr Staṁṫóṁeaḋ ṡeanḋa na hEaglṡe.

C. Cṅeṫo ṡá ṁbeaṅṅuġṫeaṁ agṫr ṡá gCoṁaiṁġṫeaṁ Salann ṁṁ an Uiṁge?

F. Dá ċṫṁ a gCéṁll öṅṅ, gṫṁ, aiṅṁl do ċṫṅḋṫġeaṁ Salann an bṁaḋ * o Loḃṫaḋṫ, agṫr do beṁ ṡé Deaġḃlaṁ dō, maṁ ṁṁ do na "Gṅaṁaiḃ do ġeiḃṅiḋ tṅé Uṅuṁge na hEa- "glṡe," an tan do ṅíṅiḋ Féiöm don Uiṁge-ṡe maille ṡé Cṅeideaṅ, coṁṅḋ ṁṁ aṁ na Sṗioṁaḋṫḃ neaṅġlaṅa, agṫr do beiṁiḋ öṅṅ Taiṫneaṅ do ṫaḃaṁṫ do Neiṫiḃ neaṅöa.

C. Cṅeṫo ṡá gCleaċtann an Eaglṫr Coṅaṁṫa na Cṅoiċe do ḋeṫnaḋ aġ beaṅṅuġaḋ an tSalaiṅṅ agṫr an Uiṁge, agṫr an ġaċ Noiṅ-ċoiṁṅeaġaḋ oile?

F. Dá ċṫṁ a ḋTuġṡe öṅṅ, gṫṁ tṅé Chṅíoṡḋ ceṫṁḋa aṁ a gCṅoiṡċ aṁ aṁ ṡoṅ, ċaiṫṡeaṁ ġaċ Ní, ṁ maiṫ ḋ'aṅ nÁṁaṅ, do ṫeaċt.

C. Cṅeṫo é an Soċaṁ ṁ cöṁ öṅṅ do ṫaṁṅuiṅġ aṁ a nDṫṡbṁaḋ aṅṅ ṡo do ṫaḃ an Uiṁge ċoiṁṅeaġċa?

F. Áṁ ḋTúṁ, ṁ cöṁ öṅṅ † deaṁcaḋ aṁ,

* Loḃaḋ, Whoṁġaḋ. † Feṫċṅṅ.

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verant prayer of that Church, to which Christ said, "Verily, verily, I say unto you, if you ask "the Father anything in my name, he will give "it you." *S. Jam.* 5. 16, 17, 18; *S. Jo.* 16. 23.

Q. Is the use of Holy Water ancient in the Church of God?

A. It is very ancient, seeing it is mentioned in the Apostolical Constitutions, and in the writings of Holy Fathers and ancient Church historians. *Constit. Apost. lib.* 8, *c.* 35; *S. Cypr. lib.* 1, *Epist.* 12; *S. Hier. ib.*; *S. Basil. lib. de Spir. Sancto, c.* 27; *S. Gregor. the Great, lib.* 9, *Epist.* 71; *S. Epiphan. ib.*; *Theodor. ib.*; *Pallad Histor. Laus. c.* 6, &c.

Q. Why is salt blessed, and mingled with the water?

A. To signify unto us, that as salt preserves meat from corruption, and gives it a relish, so doth the grace which we receive in virtue of the prayers of the Church, when we use this water with faith, defend us from unclean spirits, and give us a taste for heavenly things.

Q. Why doth the Church make use of the sign of the Cross in blessing the salt and water, and in all her other consecrations?

A. To let us understand that all our good must come through Christ crucified for us on the Cross.

Q. What advantage ought we to draw from what is here said upon Holy Water?

A. First, we ought to look upon it, and upon

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agus ann gach Deaghóir agus Dearghnáth nomha oile, dá brul ir an Eaglus Chatoilice, mailli rir an Mod agus rir an Mear ir dual; do beit cinnte go brulid go léir ann na gCuri ann bun, do chum gnóthughe móna an nAnama do chur ann Aghaid, ne cur na dTíodlaiceadh dolabartha do fraimhe ceana o Dhia, a gCuimhne dénn; no ne hAithdíghadh an Meanmna chum Neimhe, ag iarraidh Cúnganta na Trionóide go hOirrireal, noch a tá d'earbadh oruinn gach uile Am dan Sagrul; agus gan Aitherir do dernadh go brách ann an Dhuig mealta dó, "do "cáineas na hUile Neithe nach dTugid."

Ir an dara Feacht, ir cóir dénn Uirge Coirneagtha do ghnáthughadh mailli ne Coimhedh agus Crábadh, ag dernadh Diteill a gComnuide ann ghnóm Chroide-bhuig, no Deighghnóm éigin oile do dernadh, agus a chatadh oruinn féin, agus fór ann an nIonadaib Comhnuide o Am go hAm, ag rádh, gan Aon-chomharta do dernadh acht Comharta na Croiche: "Iomchaitherid tu Joróir onam, a "hTigearna, agus biaid mé ann mo ghlanadh; "nigherid tú mé, agus bud gile mé iona an "Sneachta."

AN 9. LÉIGIONN.

Do'n Paidrín nó do'n Chonóin Uile, &c.

C. Cheud í an Uirnaigh ir ghách leat do rádh an Onóir na Naomh-oighe; agus cum a hEiligheadh do chleas?

F. Deichim an Paidrín.

C. An bhul an Uirnigh-ri taitneamhach a Lathair an Slanuighteora agus a Naomh mháthar?

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all the other sacred rites and ceremonies of the Catholic Church with due reverence and esteem, to be persuaded that they are all instituted to help on the great affair of salvation, either by putting us in mind of the unspeakable favours which we have already received from God, or by raising our affections to heaven, humbly begging the divine assistance, whereof we stand in need every moment of our life, and ought never to imitate those mistaken people, who *rail against all things which they understand not.* *S. Jude,* 10.

Secondly, we ought to use Holy Water with attention and devotion, always endeavouring to make an Act of Contrition, or some other act of religion, and to sprinkle ourselves, and even our dwellings, with it, from time to time, saying, without making any other sign but that of the Cross: "Thou shalt sprinkle me, O Lord, with "hyssop, and I shall be cleansed; thou shalt "wash me, and I shall be made whiter than "snow." *Ps.* 50. 8.

THE NINTH LESSON.

Of the Beads, or Crown of the Blessed Virgin.

Q. WHAT prayer are you accustomed to say in honour of the Blessed Virgin; and in order to deserve and obtain her intercession?

A. I say the Beads.

Q. Is this prayer agreeable to our Saviour, and to his Blessed Mother?

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F. A tá; do bhíg nach bfuil inntse, acht an Chné, an Phaidir, agus Failte an Aingil, eadon, Uimhighe a tá pó taitneamhach a Láthair Dé.

C. Cheud fá nDeintéar an "Paidrín?

F. Do chum an Slánughteora agus na Naomhóige do molad; agus do chum Grás agus Trócaire d'fágail ó Dhia thé Imaghéacht an Mhic, agus thé Eidirghéde na Mathar.

C. Cionnar deirim an Paidrín?

F. Tar éis Comhairle na Croice do devnamh, deirim an Chné a Laidon, nó a nGaidheilg ain Chroir mo Phaidrín, Paidir ain na Clochaib móra, agus Failte an Aingil ain na Clochaib beaga.

C. Cheud é mí tú ag rád do Phaidrín?

F. Jarraim go meanmnach, oifigioll gach "Aitheghe, da bfuil ann fua hUilleghéib-fi."

C. Cheud é fóir ain an féidir ókt fmuaineadh, ag rád do Phaidrín?

F. Ain na Rún-diamhraib-fi, eadon, "bneit, "Anmó agus braiteadh, beatha agus bar, Eiréirghe "agus Deargabáil an Slánughteora;" nó ain Ghairdeachus agus ain Dhobrón na Naomhóige ir an tSagal-ro.

C. Nach féidir do Neach Aithe thabairt, ain Uaighib, do déaghmuaineighib eile?

F. Ir féidir gan Amharus; ime fin, ir mó thabhach ókhn an bPeachde do chosd; Rún do ghlacad gan tuitim innta ni fa mó; agus Conghnamh d'iarraidh ain Dhia, thé Eidirghéde na "Naomhóige," chum an Deághún-fi do chur a nGnioma.

C. Cionnar do chiochnughéar an Paidrín?

F. Deirim thí Paidreaca, thí Failtidhe an Aingil, agus Thé; agus do nim Comhairle na

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A. It is; because it consists only of the Creed, the Lord's Prayer, and Angelical Salutation, which are most pleasing prayers in the sight of God.

Q. For what end are the Beads said?

A. To praise our Lord and the Blessed Virgin, and to obtain grace and mercy from God, through the merits of the Son, and the intercession of the Mother.

Q. How do you say the Beads?

A. After making the sign of the Cross, I say the Creed, in Latin or in English, at the Cross of the Beads; the Lord's prayer at every great Bead, and the Angelical Salutation at the small ones.

Q. What do you do whilst you are saying the Beads?

A. I heartily and humbly beg every petition that is contained in these prayers.

Q. On what else may one think when he says his Beads?

A. On the following mysteries, to wit, the nativity, poverty, and tribulations—the life and death, resurrection and ascension of our Saviour, or on the joys and sorrows of the Blessed Virgin in this life.

Q. May not one sometimes entertain other good thoughts?

A. He may undoubtedly; wherefore it is very profitable for us to bewail our sins, to form a resolution of not falling into them any more, and to beg the assistance of God, through the intercession of the Blessed Virgin, for putting this good resolution in practice.

Q. How do you finish the Beads?

A. I say the Lord's Prayer thrice, and the Angelical Salutation thrice, and the Creed; and

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Cpoiċe, aʒ ṗáḋ, mar dʼéḃṙar air dʼÉir: Ar Aṁin an Áṫar, &c.

C. Ar bṙeiṫ ré caṁḃaċ an Urṁaiʒ ċeṫṙa do ṗáḋ ʒo miniċ?

F. Ir deiṁin ʒo bṙeiṫ, ma ṫaṙṙaing an Cpoiḋe ʒo dʼéṙṫaċtaċ na Neiṫe a tá innte.

C. Ar cóir a ṁeaṙ, ʒo bFuil bṙaiṫ éiʒin air Urṁir na bPaiṫṙeaċaḃ aʒus na bFailtiḋeaḃ, dá nOeṙṫaṙ ṙuaṙ an Paiṫṙín?

F. Ní cóir; óir ir diomḋoin aʒus ir ʒéaṙṙóʒaċ a leiṫeiḋe riu do baṙaiṁil.

C. Cia dʼaṙ ṫéiḋir an Paiṫṙín do ḋul a Soċaṙ?

F. Do ʒaċ ṁlé Chṙíoṙḋḋe; óir ní bFuil Urṁaiʒ air biṫ ir ṁiaċtanaṙaċ, aʒus ir caiṫeaṁaċ ṁe Día, ioná na hUṁaiʒte dá ʒCuṁcaṙ an Paiṫṙín.

C. Cia dʼaṙ mó a bFóʒnann an Paiṫṙín?

F. Do'n Dṙeam a tá ʒan Léiʒion, ʒan ṙóʒlaim; nó náṙ ċléaċt ṙóṙ Urṁuiʒ do ḋéanaṁ.

C. Cneud í an Urṁuiʒ, leaṫ-a-ṁuiʒ dʼon ṁéiḋ air aṙ laḃṙaṁaṙ ċeana, do bṙó ṁian leaṫ Caṫ do ċleaċtaḋ?

F. Wíḋeaṁuin no Urṁuiʒ * na Weaṁṁna.

AN 10. LÉIʒION.

Do Whíḋeaṁuin no dʼUrṁaiʒ na Weaṁṁna.

C. Cneud í an Urṁaiʒ riu air a dTuʒaiṙ Wíḋeaṁuin no Urṁaiʒ na Weaṁṁna?

F. Ir é ir Wíḋeaṁuin no Urṁaiʒ na Weaṁṁna

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* Ar Chṙoíḋe, na hInnṫinne.

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I make the sign of the Cross, saying, as I did in the beginning: "In the name of the Father," &c.

Q. Is it advantageous to repeat often the same prayer?

A. It is, certainly, provided that the heart earnestly desires the contents of it.

Q. Is it to be supposed that there is any virtue in the number of *Paters* and *Aves* whereof the Beads are composed?

A. No: such an opinion is both vain and superstitious.

Q. To whom can the Beads be beneficial?

A. To all Christians; for there is no prayer whatsoever more necessary, and more pleasing to God, than the prayers whereof the Beads are composed.

Q. To whom are the Beads of the greatest use?

A. To those who cannot read, or that are not as yet trained up or used to prayer.

Q. What prayer, besides those we have already spoken of, would you have people to practise?

A. Meditation, or mental prayer.

THE TENTH LESSON.

Of Meditation, or Mental Prayer.

Q. WHAT is that prayer you call Meditation, or Mental Prayer?

A. Meditation, or Mental Prayer, is a serious

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ann, bpeaċnuġaḋ dúṫaċtaċ, líonṁar, do nṫeapt a Laṫaiṁ Dé, agur ṁé Conġnaṁ a Ġníṁaṁ, aṁ na Neiṫiḃ do beanaṁ ṁe Sláinte an Anma, do ċum a bFoġlumḋa go maiṫ, ċum a nGnáṫuġte, agur ċum a gCuṁḋa a nGníoṁ.

C. An mór Taiṁḃe na hUnuġe-re?

F. Ir mó mór a Taiṁḃe; óiṁ tṁé na gnáṫuġaḋ, foġlumaṁoiḋ na Neiṫe, do beanaṁ ṁé Sláinte an nAnma, do éuġṁin go síor-ṁaiṫ, do gnáḋúġaḋ go diogṁaireaċ, agur do ċum a nGníoṁ go ṡíriṁneaċ. Ag ro trí Toiṁṫe na Míḋeaṁna, Toiṁṫe ir deacaiṁ a ṁear maṁ ir dual; dó bíṫ go gCoimṁiġiḋ an tiomlán da bFuil naċdanaiċ ċum an Slánuġṫe.

Or a ċionn ro, muṁiḋ Míḋeaṁain dúnn Labaiṁt ṁé Dia, agur éirdeaċt ṁé Dia, an tan do ḋeonuġear labaiṁt ṁinn. Labṁaṁuiḋ ṁé Dia, an tan gnóṁuiḋ, agur iaṁṁaṁoiḋ aiṁ, na Neiṫe tá do ṁaċtanuiṫ oṁnn, do ṫabaiṁt dúnn: Labṁaiḋ Dia ṁinn, an tan do foillriġear ṁé an dTuġṫe ṁé Deaġṁnaiṁtiġiḃ, do bṁorduġear an dToil ṁe na Naṁṫaeṫiḃ, agur do ṁeiṁniġear ṁinn ċum a gCuṁḋa a nGníoṁ. Ag labaiṁt ṁe Dia, gnóṁuiḋ é ṁá ṫeaċt ċuġainn ṁé na Sḥṁaṁaiḃ: Ag éirdeaċt ṁiṁ, foṁġlumuiḋ an gCṁoiḋe dó, ċum go maċaḋ ṁé a ṁeaċ ann: Ag labaiṁt ṁiṁ, iaṁṁaṁuiḋ a ṁolut agur a ṫíoḋlaiceaḋa: Ag éirdeaċt ṁiṁ, glacaṁuiḋ iaḋ, agur clúḋuġeaṁuiḋ iaḋ ionn an gCṁoiḋe, do ċum a dTaiṁġiḋe agur a gCuṁḋa a nGníoṁ. Ir aiṁ an da Sḥníoṁ-ṁa, eaḋon, aiṁ Labaiṁt ṁé Dia ó an gCṁoiḋe, agur aiṁ éirdeaċt ṁiṁ, an tan do labṁaṁ ṁé ṁé an gCṁoiḋe, a ṫa go léiṁ an Slánuġaḋ, eaḋon, Toraċ, Réiṁ, agur Cṁíoċnuġaḋ an Naṁṫaċta.

C. Naċ don Dṁeam aṁáin a ṫa iaḋa ṁuaṁ, no do ṫnéiġ an Soġuṁl, do beanaṁ an Unuaiġ-re a ḋeunaḋ?

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and frequent reflection, which is made in the presence of God, and by the assistance of his grace, on the truths of salvation, to know them well, to love them, and to put them in practice.

Q. Is this prayer of great benefit?

A. It is of very great benefit; for by practising it, we learn to know, solidly, the truths of salvation, to love them warmly, and to put them in practice faithfully. These are the three effects of Meditation, which can hardly be sufficiently estimated, because they comprehend all that is necessary for salvation.

Moreover, Meditation teaches us to speak to God, and to hear God, when he does us the favour to speak to us. We speak to God when we pray, and when we beg of him to grant us those things we stand in need of. God speaks to us when he enlightens our understanding by good thoughts, excites our will by his holy inspirations, and animates us to put them in execution. In speaking to God, we beseech him that he will come to us by his grace; in hearkening to him, we open our hearts for him to enter there. In speaking to him, we demand his lights and favours; in hearkening to him, we receive them, and enclose them in our hearts, to conserve and practise them. Upon these two actions, speaking to God from our heart, and hearkening to him when he speaks to our heart, depends absolutely our salvation, that is, the beginning, progress, and perfecting of our sanctification.

Q. Does it not belong only to recluses, or people who have quitted the world, to use this prayer?

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F. Ní dóigh rin aṁain do beanar ré, acht fóṫ do cáċ oile: Ir é Gnoċuiġ gaċ uile Dhuine briaṫra na beaṫa Síoṁuiḋe d'foġluiṁ go maiṫ, do ġnáḋuġaḋ agus do ċur a nGníoṁ: Ir é Gnoċuiġ gaċ Duine labairt ó na ċroiḋe ré Dia ann Umaiġ; agus éirḋeaċt go hAingeaċ fir, an tan do ḋeonuġear ré labairt re na ċroiḋe: Ir uime rin do ċoruġear an Fáiġ Riogha a Dhanta Diaġaċta re Molaḋ na Míḋeaṁna, ag ráḋ: "Do beir an "Fíneṁ a dúl do Dhiġeaḋ an Tigeairna, "agus gniṁ-briaṫnóċaiḃ air a Dhiġeaḋ do "Lō agus d'Oíḋċe." A deir fóṫ, go nDeuna an Gniṁ-briaṫnuġaḋ-ro an Fíneṁ corṁuil re Cruann álainn flandruġe laiṁ re hAingse, noċ beurar Toṁaḋ raḋ ann Aiṁ féin; óir mar do ní an tAingse, ag tairliúġaḋ na Príoṁe an Cruann coṁeaṁuil, croiṁ-ṁearaċ, mar rin do ní Míḋeaṁuin air Neiṫiḃ naṁṫa, ag líonaḋ an Chroiḋe re Smuaintiġtiḃ maiṫe, agus re Mianguiraiḃ Diaġa, an tAnam faiḃḃir a Sruḃaiłceaḋaiḃ agus a nDeaġoibriḃ. Agus giḃ deir an Fáiġ, gur ab é an Deaġḋuine do ḋeunar ro, ir nó ḋeanḃṫa, gur mó go móir a ta re do ḋíṫ air an bPeacaċ; fáṫ fa nAbraiun an Fáiġ ISAIAS: A "Chlontaċa, fillíḋ air bur gCroiḋe;" ir é rin re ráḋ: A luċt briurde an Diġiḃ, truaiġniḋ agus breaṫnuġiḃ ann bur gCroiḋe, deunaiḋ Aiṫriġe, agus glacaiḋ Rún neamṫair Dia do riar.

C. Cia ir Uġdar don Míḋeaṁuin no d'Umaiġ na Meanmna?

F. Dia féin; óir an tan do ċuġ ré an "Diġeaḋ d'a Mhuntir ċoġċa féin," d'aiṫin díoḃ a beiṫ ḋa ġniṁ-briaṫnuġaḋ do ġnáṫ, ag ráḋ: "briaiḋ na Neiṫe, aiṫniġim-re díoṫ

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A. Not only to them, but also to others; it is the business of every body to learn well the truths of salvation, to love them, and to put them in practice. It is the business of every one to speak to God from his heart, in prayer, and to hearken to him attentively when he vouchsafes to speak to his heart. It is for that reason the royal Prophet begins his psalms, with the praise of Meditation, saying: "The "affection of the righteous is in the law of the "Lord, and he shall meditate on his law day "and night." He adds, that this Meditation will make the righteous resemble a fair tree, planted by the water side, which will bear fruit in its time: because, as the water, in moistening the root of the tree, makes it fertile, and abounding in fruit, so Meditation upon holy things, in filling the heart with good thoughts and pious affections, renders the soul rich in virtue and good works. And although the Prophet says, that it is the righteous man that will meditate so, it is most certain that the sinner stands in much greater need of it; wherefore, the Prophet Isaias says: "Return, ye trans- "gressors, to your heart," that is to say, you breakers of the law, think, and reflect in your heart, repent, and take a firm resolution to serve God.

Q. Who is the author of Meditation, or Mental Prayer?

A. God himself; for when he gave the law to his chosen people, he commanded them to meditate on it continually, saying: "The things "which I command thee this day, shall be in

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"a nuig, ann do Chnoiδe, agus mánuiδ ar
"do do Chloinn Iad; agus gnúnn-bheatnúcaiδ
"ar Iad ag fáiξe fíor ann do éiξ, agus ag
"fiúbal na Slíξeaδ, ag lúξe fíor agus ag
"éiriξe fuar ónc: agus béid ann do Laim,
"agus ar coinne do fúil." Agus so hAiδ-
ξeann na δiaiδ, a deir an Tiξearna: "Cuirid
"mo bhiatha-sa ann bun gCnoiδeiδ agus
"ann bun nAigneaδ; agus biaid ann bun
"Lámaiδ, agus ar coinne bun Súl; agus múnid
"Iad da bun gCloinn, cum so mbeatnúcaiδir
"oiδa so gnúnn."

C. Nac deacair Miδeamnn no Uisneaδ na Meanmna do δeunaδ?

F. Ní deacair, amail ir uiar a éairbeanaδ: Acc ir mo iongantac so foilid Doine gun deacuic an Ní, do níceap so laeceamail ann gac uile gnoéuiξ leac-a-muiξ do Ghnoéuiξ an Anma. Cia hé an Ceannuiξe nac Smuaineann so dúcuactac agus so meinic air Ghnoéuiξiδ na Ceannuiξeacta? Cia aiξe a bfuil Cúr Dhliξe, agus nac mbeatnuiξeann ann Aigneaδ so laeceamail an tSliξe re mbeuaδ braiδ? Agus ní so hEudtrom ná so braiδ-beartac do ní re ro; acc so dúcuactac, aiteac, diogmuseac, agus ag cur gac Sliξeaδ, da bfaξann, a nGnóm. Ir do Dhéicioll don tSamuil-se timcioll flaithe an Anma, do gotumiδ Miδeamnn. Cia hé an * Tiogfrac nac Smuaineann so dúcuactac agus so meinic d'Oídce agus do lá air gnoéuiξiδ a ceaglaiξ?

Nac nGnúnn-bheatnuiξeann an † Deaξmac Léiginn? Nac muaineann agus nac nAi-

* Tiξearnac, Fear Tiξe, no bean Tiξe.
† Scolaire maiδ.

"thy heart, and thou shalt teach them to thy "children, and thou shalt meditate on them, "whether sitting in thy house, or walking on "the way, lying down, and rising up. And "thou shalt have them in thy hand, and they "shall be before thine eyes." And a little after, the Lord saith: "Lay up my words in "your hearts, and in your minds; and they "shall be in your hands, and before your eyes; "and teach them to your children, that they "may meditate on them." *Deut.* 6 *c.* 6, 7, 8 *v.*, 11 *c.* 18, 19 *v.*

Q. Is not Meditation, or Mental Prayer, a difficult exercise?

A. It is not, as it can be easily made manifest; but it is a very strange thing that men should account that hard, which is performed daily in all sorts of business except that of salvation. What merchant is there who doth not seriously and often think on the affairs of his traffic? Who is it that hath a process, or suit at law, and doth not daily cast up in his mind the means to gain it? and that not lightly and hastily, but seriously, with attention, with affection, and putting in execution all the means he finds. To act in this manner, in the affair of salvation, is what we understand by *meditation.* Who is the housekeeper that does not think, seriously and often, both night and day, on the affairs of his family?

Does not the good student meditate? does he not think and re-think, when he is at his

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rmvaineann ré, an tan a bíor ór cionn a Leabain, az cumad Aoin-neite, no az foz-lum Cinaid-cearda ain bit? Cionaid re Aiznead cum zo dTuzread í, cum zo zCoimneocad oinne, azur cum zo mbvainread Tainbe ar a brozlumann ré. Ni bfuil act Widearmn no Zninn-bneacnuzad ann ro nle.

Nac rion-rmvaineann an Dnocmac Lez-zinn, an tan ren do roilcean zo bfuil re ór cionn a Leabain, ain Chaicean Aimrine azur ain fuzad comdéneactac azur coimlionman rin azur nac dTuzann Aine do Ni ain bit oile?

Nac meabnuzeann an Dnocóune an tOlc, man deir bniatan Dé? An tan a bíor Dnoc-nín foi, rion-rmvainid re ain, azur ni bfuil Ni ir aice nir iona Slíze d'iannaid azur d'fa-zail ne na cuit a nZnionn. Nac feidir azur nac cóir don Chriordude an tSubailce do meabnuzad man meabnuzid Luct na Wi-znionn an Dubailce azur an tOlc? Nac feidir azur nac cóir dó oinead a dernad ain ron na beata rionnude, azur do nid Cac zo laeteamail ain ron Tainbe azur Aoibnir fozluta? Da bnig rin, na mearban zo bfuil Widearmn no Uinaig na Meanmna deacnac, no docamlac.

C. Nac * fuiar dúnn rin fein do flanuzad zan Widearmn no Uinaig na Meanmna?

F. Ni hUiar zo deimin; óin ó nac bfuil a Widearmn no a nUinaig na Meanmna act amain "bneacnuzad dénactac, lionman ain "na Neiéid do beanar ré Slainte an Anma, "cum a brozlumta, cum a aznádmzée, azur "cum a zCuinta a nZnionn." Ir deanbta zur

* Uiar.

book, composing anything, or learning any difficult question? He applies his mind to comprehend it, to remember it, and to reap profit from what he learns. All this is nothing but *meditation*, or a serious consideration.

Does not the bad scholar, even when he seems to be at his book, continually think on pastime and divertisement, with so much application, and so frequently, that he gives no attention to anything else?

Does not the wicked man, as the Scripture saith, *meditate iniquity?* When he has an ill design to put in execution, he takes no greater pleasure than in seeking and finding the means to effect it. Cannot, and should not, the Christian meditate on virtue, as the impious do meditate on vice and wickedness? Can he not, and ought he not, to do so much for his eternal salvation, as people daily do for worldly interest and pleasure? Let it not, therefore, be imagined that *meditation*, or *mental prayer*, is difficult.

Q. Can we not earnestly work our salvation without Meditation or Mental Prayer?

A. Not easily, indeed; for, seeing Meditation or Mental Prayer is nothing else but *a serious and frequent reflection upon the truths of salvation, to know them, to love them, and to practise them*, it is certain that it is a very difficult thing to effect our salvation without *meditation*, as it

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no beacaṁ do Neac é féin do ſlánuġaḋ gan Aiḋeamuin, amuil nac ṁaṫ aṁ Aon-ċoṁ na Neiṫe do beanaṁ ṁe Slaiṁce an Anma do ċleaċtaḋ, no do ċur a nDiaiḋ gan a nDiabuiġeaḋ; na a nDiabuiġeaḋ gan a broġlum: na a broġlum gan ṁaiṫeaṁnaḋ oṁċa go bfeiṁeaċtaċ, aguṫ go meiṁc, aguṫ gan iaṁṁaiḋ aṁ Dhia go hiomlan, Diabuiġ do ċabaiṁ dó ṁe na broġlum, ṁe na nDiabuiġeaḋ, aguṫ ṁe na gCuṁ a nDiaiḋ. Ir uime ro a deiṁ an Sgriḃuiṁ diaġa guṁ do ḋéċ gcuiṁ-breaṫnuġuḋe do ṫuaiġliġeaṁ na beiṫa, aguṫ do daṁnuġeaṁ Dia ṁe go laeċeaṁuil: "A ṫa an Talaṁ uile * aṁ fáġail, do "briġ nac ṁbiṫeaṁaṁeaṁ Aoṁ-neac aṁ a "Chṁoiḋe" aṁ Neiṫiḃ deaṁḋa.

Ir do ḋéċ go deiṁin "a breaṫnuġaḋ go dté- "naċtaċ aguṫ go hiomlan aṁ an gCroiḋe," ċeud fa dCaṁgaṁuṁ ċuṁ a tSaoġal, do deaṁ-aḋaṁuiḋ an Teaċtoiṁeaċt lé an ċeaṁeaḋ fiuṁ aṁ ro, eaḃon, "ċuṁ Colum d'fáġail aṁ Dhia, "ċuṁ a gnáḋuġḋe, aguṫ ċuṁ a ṁaiṫe go "fíriṁneaċ:" Ir do ḋéċ "aṫṁṁaiṁiġḋe go "dtéiṁeaċtaċ aguṫ go meiṁc" aṁ ḋíoṁoiṁeal aguṫ aṁ ḋiomḃuaiṁe an tSaoġal-re, aṁ an ṁḃáṫ, aṁ an ṁḃṁeiṫeaṁṁuiṁ, aṁ Neaṁ aguṫ aṁ Iṫṁiom, is annra ṁe Cáċ Aoiḃneaṫ, Saiḋ-bṁiuṫ no Maoiṁ na beaṫa boiċte-re iona JOSA CRIOSD aguṫ an beaṫa ṡíoṁuiḋe: Ir do ḋéċ ṁuaiṁeiḋċe go laeċeaṁuil aguṫ da ṡíṁiḃ aṁ Riṁdaṁṁaiḃ an bfuaṫgalta, eaḃon, ioṁċoiṁ-gaḋ, beaṫa, Páiṫ, bár, Eiṫéiṁge † ṁóṁḋa-laċ Deaṫgabáil ċaiṫṁéiṁeaċ an Slaṁuġċeoiṁ JOSA CRIOSD, do glacaiḋ Dia ṁe an ṁaiḋ-riṁ Soċaiṁ aṁ ron na beaṫa ṫuaiṁliġe-re, nac ṁóṁ go ṁuaiṁiḋ aṁáin aṁ Ni aṁ biṫ do

* Naḟaraċ. † ġlóṁaṁ.

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is a very hard thing to practise the truths of the same salvation without knowing them, and to know them without thinking seriously and frequently on them, and without often and humbly begging of God the grace to know them, to love them, and to practise them. The Scripture, for this reason, attributes the corruption of manners and the frequent loss of the salvation of men, to the want of reflection: *the earth is replenished with desolation, because there is no person who revolves in his heart* the truths of salvation. *Jerem.* 12. 11.

It is, indeed, for want of considering seriously and frequently in our heart why we came into the world, that we forget the errand on which we are come hither, which is, to know God, to love him, and to serve him faithfully: it is for want of reflecting seriously and often on the vanity and inconstancy of this world, on death, judgment, heaven, and hell, that people love the pleasures, riches, or goods of this poor life, more than JESUS CHRIST and the life everlasting. It is for want of thinking daily, and in good earnest, on the mysteries of our redemption, to wit, the incarnation, life, passion, death, glorious resurrection, and the triumphant ascension of our Saviour JESUS CHRIST, that men do take so much pains for this mortal life, that they scarcely even think of doing anything for him, who created and redeemed them, by suffering an ignominious death on the cross for their sake: it is for want of thinking earnestly and often on

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ḋeṁaḋ maṗ ġeall aṗṫ an tē do ċṁṫaiġ aġuṗ do "ċeannuiġ ṡaḋ, aġ ḟulaing baṗ ṁíḟíṁṫaiġ na "Cṗoíṡe aṗṫ a ṗon:" Ir do ḋíṫ "ṗṁuaiṁṫíġṫe "ṡo ġṁṁn aġuṗ ṡo líoṁṁaṗ" aṗṫ Mḣóṗ-ṫṗócaiṗe aġuṗ aṗṫ Ṡḣéaṗ-bṗeiṫeaṁṁuṫ Dē, naċ ġCoiṗġeann a Ṡḣṁaḋ no Ḟaġla ṗṁn ó ḟeṗṗġ do ċuṗ aṗṫ: Ir do ḋíṫ a ṫabaiṗṫ ṗa deaṗa ṡo diṫċíollaċ aġuṗ ṡo meṁṇc, ġuṗ Riaċ-ṫanaṗaċ ōṁn a beiṫ oṁṗṗíoll, uṁṁaċ, ġeaṁṁuiġ, ṗoiġḋeaċ, meaṗaṁḋa, ḟialṁaṁ ne boċṫaiḃ, aġuṗ ioṁṁc an ġaċ ṁle Roṁn no ġnoċuiġ, a ṫáiḋ * ṫṁṁóṁ an Doṁṁaiṁ vaiḃṫeaċ, eaṗṫuiṁṁaċ, dṁṁeaṁṁl míoṫoiġḋeaċ, ṫeaṗṡaċ, bṁṁġeaċ, díoġaltaċ, cṁoṗaċ, cṁaḋ-ċṗoíḋeaċ ne boċṫaiḃ, eṁġcōṁaċ aġuṗ míoċoiṁġíollaċ da ċēíle, no ṫuġṫa d'Aiṁṁiaṁ ēiġiṁ: Ir do ḋíṫ "a "ṁeaṗ ṡo meṁṇc aġuṗ ṡo ṗṁaiṁṁeaċ," ṡo bṗṫ Coiṁġíoll doṗġoilṫe oṁṁn ṁle, Dia do ġṁaḋ-ġaḋ ó an ġCṗoíṡe ṡo hIomlán aġuṗ ór cíonn ġaċ ṁle Neiṫe, aġuṗ an ġCoṁaṁṗa maṗ ṗṁn ṗēiṁ, aṗṫ ṗon Dē; a Aiṫeaṁṫa aġuṗ Ḋṁalġaṗ an nGaṗṁa do ċoiṁlíonaḋ; a Ṡḣṁaṗa d'iaṁṗaiḋ ṡo hOiṁíṁíoll aġuṗ ṡo meṁṇc, o naċ ṗēiḋiṁ ōṁn Aon-ċoiṗcēiṁ do ḋeṁaḋ ċuṁ Níoġaċṫa Neiṁe ġan iaḋ; labaiṗṫ ṗiṁ ó an ġCṗoíṡe, aġuṗ éiṁḋeaċṫ ṗiṁ ṡo coiṁeḋaċ, an ṫan do ṁi ṗē d'Onóiṁ ōṁn labaiṗṫ ne an ġCṗoíṡe; Ir do ḋíṫ, a ḋeiṁiṁ, na Pṁc ṁóṁ-ṫaḋbaċṫaċa-ṗo d'an ġCṗeiḋeaṁ "do ġṁṁn-bṗeaṫṁuġaḋ aġuṗ do "meaḃṁuġaḋ ṡo ḋíṫṁaċṫaċ aġuṗ ṡo líoṁṁaṁ "ann an nAiġneaḋ," a ṫáiḋ Oṡ aġuṗ Aṁṗuġ, boċt aġuṗ Saḋḃiṁ, íṁṁoll aġuṗ Uaṗal, ann Aon-ḟocal, an ċṁḋ Ir ṁo ṁóṁ don Chṁeaḋ ḋoṁṁa a nḠṁaḋ ṁiṁ an tSoġṁl bṁeuġaċ-ṗa, cíl-ċaiṁṫeaċ, ṫuġṫa da nAiṁṁiaṁaiḃ, flaiṫṫe agus baiṫṫe ann Aiṁḃíṁíoṁ agus a bPeacaḋ.

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* Uṁṁóṁ.

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the great mercies and severe judgments of God, that neither his love nor fear hinders us from offending him: it is for want of considering earnestly and often that it is necessary that we should be humble, obedient, chaste, patient, temperate, liberal to the poor, and honest in all our dealings, that the far greater part of the world are proud, disobedient, unchaste, impatient, choleric, quarrelsome, revengeful, given to gluttony, hard-hearted to the poor, unjust and unfaithful to one another, or addicted to some vice or other: it is for want of thinking often and deliberately, that we are all under an indispensable obligation of loving God with our whole heart, and above all things, and our neighbour as ourselves, for his sake; of fulfilling his commandments, and the duties of our calling; of begging humbly and often the assistance of his grace, without which we cannot make one step towards heaven; of speaking to God from our heart, and of hearkening to him attentively, when he does us the honour to speak to our heart: it is, I say, for want of *meditating and revolving in our minds, seriously and frequently*, these most important points of our religion, that young and old, poor and rich, gentle and simple, in a word, the much greater part of mankind, are in love with this deceitful world, backbiters, enslaved to their inordinate desires, plunged and drowned in ignorance and sin.

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A noir, ir dearbéa nac fuil agur nac gnácać gur féidir dúnn an beaca fíorughdé do fágbhail gan Uilliagh na Meanmna, no Mídeamhain do dénamh air éis; ó ir dearbéa nac leor Fíor na fírbáilce no an nDiabhal, mura gCloanamuid go gnádać cum na Maitheasa, ir eol dúnn; agur ní leor Gnád na Maitheasa, gan a cur a nGníomh. Ir dearbéa fós nac gnácać gur féidir dúnn an nDiabhal do comhlíonadh, do gnádughadh agur d'fhoghlum go maith gan "breathnughadh no smuaineadh go dtéidheacht agur "go meisce air, agur gan Comhamh Dé d'iar-"raidh go hOifrighioll, cum an Iomlain do dénamh."

C. Nach leor dúnn an nGnáth-uilliagh do ráđ, eadon, "Uilliagh an Tighearna, Failte an "Aingill, an Chré, agur Uilliaghe oile * an "Ghoća?"

F. Dhá leor go deimhin a ráđ go meisce ó an gCroisde, da nEirdheimh fós ré Dia, an tan do dheonughear labhairt re an gCroisde; da dTaingimh da ríribh, Toil Dé d'fhagail a mac; da nGlacamuir Rígh dainghion a Thoil do comhlíonadh; agur da gCuimhir an Rígh-sa a nGníomh go fírinneach: Acht fanam! ir no líomhan do theagmhar, go nDeirid Cać na hUilliaghe nemhraidhe do fhirt-mheabhair, agur † comhdeitheathać rin, nać smuaineadh air a nAbhuid; bí a dTeanghid ag caint agur air fírbal mar fhirt Abanna, acht bí a gCroisde tocthmar, tamhać; ionnas gur ceart ir féidir an tAthimirthin cevdna do thabhairt a nirigh don Chuid ir mó do na Criosduighibh, noch do éirigh Dia do na hÚdhuighibh, ag rádh: "Dhéanghid "an Mhanntir-se mé re na bPurgibh, acht a tá "gCroisde a bhfad uaim:" gidheadh ir é an Croisde amháin do ghnéar agur ghoidhghear; ir dá ghuit

* An béil. † comhcotalać.

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Now, it is certain that it is neither easy nor ordinarily possible for us to work out our salvation without Mental Prayer, or meditating one way or other, it being certain that the sole knowledge of virtue doth not suffice, except we be inclined with affection to the good we know, and that the love of good is not enough, unless we proceed to the execution. It is also certain, that ordinarily we cannot fulfil, love, and learn well our duty, without reflecting and thinking seriously and often on it, and without humbly begging the divine assistance to perform all.

Q. Is it not sufficient we should say our ordinary prayers, such as the Lord's Prayer, the Angelical Salutation, the Creed, and other vocal prayers?

A. It would, indeed, suffice to say them *often from the heart*, if we also hearkened to God, when he does us the favour to speak to our heart; if we seriously endeavoured to find out the will of God; if we took a firm resolution to accomplish his will; and if we faithfully executed this resolution. But alas! it falls out very frequently that people recite the above prayers by rote, and with so much precipitation, that they do not think on what they say; their tongue talks, and goes on like a stream, but their heart is silent and without motion; so that the same reproach may be justly made this day to the greater part of the Christians, which God made to the Jews, saying: "This people "honoureth me with their lips, but their heart "is far from me." Yet it is the heart alone that prays and obtains; it is that alone to whose

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agus d'a Uilabhradh-san amhail do beir Dia Uilea-choimdeach Eirdeacht: Agus go deimhin ir dil-cheillig a mheas, go nEirdfidh Dia nir an Domhnuig, nach nEirdeann leo fein. A noir ni bfuil Leigear ir feadir an Aghaidh an Drochnoir anchoitchinn-se iona Taitighe na Mbeannta, the brozluimnedh labairt se Dia o an gCroisde, agus eirdeacht nir, an tan do labhair re se an gCroisde.

C. Cneud é an Chaoi no an tOrdughadh air an coir dhenn Mbeannta do devnadh?

F. Ir iomda Leabar maith Uilmighe labhair go* foilleatadach air Chaoi na Mbeannta: fagtar Colvt arda: Ni hAith ro se Cnoc-rgaoileadh fada do devnadh air Uilmigh na Meanmna.

C. Cneud e deirim nir an Dream, a ta gan Leigionn gan Leabar?

F. Air tvr: Deirim leo, agus se Cach oile fior, gur coir dhoibh Teagasg d'iarraidh agus do glacadh o na nOidighibh Spioradalta comhroimhar, an dud ir lugha de, agus iarraidh agus glacaidh Airgead agus Or, no Neithe talmhaidhe oile; agus nach bfuil Meodhail air bith ir briathramhaire dum Uilmighe na Meanmna agus Caoi Mbeannta d'fhoghlum, iona Mian agus Dul mhor an tAnam do flanughadh: Gid bé le an ab ioimhin Slainte an Anma, fmuaimfid ré go hEurgnadh agus go meinic air; loingfid ré go fior-aimeach na Slighe se flaitheochar é; agus cuirfid se a nInnsion iad go neimh: Ni bfuil Aoin-ni chraidh air an té, a ta a nInnsi.

2. Gur coir dhoibh, ma ir ioimhin leo Slainte fiorainnde a nAnma, Uilmighe na Meanmna do

* Foilleatan.

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voice and language Almighty God gives ear; and indeed it is unreasonable to expect that God will listen to those who do not listen to themselves. Now, there is no better remedy against this too common abuse than the exercise of Meditation, whereby we learn to speak to God from our heart, and to hearken to him when he speaks to our heart. *Isa.* 29. 13; *S. Mat.* 15. 8.

Q. After what method or order are we to meditate?

A. Many good prayer-books treat very amply of the method of Meditation; let them be consulted: this is no place to make a long dissertation upon Mental Prayer.

Q. What do you say to those who have neither books nor learning?

A. First, I say to them, and to others, too, that they ought to ask and receive instruction from their spiritual directors, as affectionately, at least, as they seek and receive silver and gold, or rather earthly things; and that there is not a more effectual means for learning Mental Prayer, and a method of Meditation, than a great desire and affection for salvation. Whosoever loves his salvation will think freely and often on it; he will seek with much care the means to obtain it, and will easily put them in practice: nothing is difficult to him who loves. *Prov.* 2. 1, 2, &c; *Cant.* 8. 6.

2. That, as they tender their eternal salvation, they ought to accustom themselves to

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gnáthgaḋ; agus go nDeuna Taiteasg lionmar an Déaggnioma-ra, roillsigh, roideunta é; óir do beireadh Scotar agus Cleachtaḋ braiḋ ann ria hUile Neiteaḃ air gach Dócamhail da mheud, agus do-níḋ roideunta an Ní do roileaḋ air tús beith doideunta.

3. O ir fio déanḋa, nach féidir d'Aoin-neach Smuaintigthe maithe do thoḃ na beatha Sioruidhe, na Deagaigneaḋ, na Deaghnúis do beith aige, muna roillrigtear, agus muna neartaigtear é thoḃ a teis re gnáthaiḃ Aitheantas na Soillse, agus Uigdear gach Déigmhéine agus Deaghnúis, ni foláir ḋóiḃ a nDóigh do éuc a gCongnamh Dé nior mó iona a nDéiteoll daonna air bith: Act, ionnas nach mbiaḋ an Mhór-mhuinigin-re ar Gnáthaiḃ Dé, ór cionn na hUile Neiteaḋ, andóiteachaḋ, déitéillig; ir fio fiachtanach ḋóiḃ a iarraidh go hOirirtioll agus go lionmar air Dhia Ullea-chumhachtach, as naḋ ó na gCnoidhe go hIomlán, air Lorg na nAbstol: "A hTigearna, muin ḋúnn-" ne Urnaigh do deunaḋ." Ir fiachtanach ḋóiḃ fós a beith coimhlionigeach timcheall Ghnáth Dé, noch ir beatha don Anam, agus bíḋ Doine go coitcheann timcheall Oileamhna an Chorpáin thualligthe, noch buḋ biaḋ do Phéirtiḃ go hAitheantas; agus a beith air a gCoimeud go ráthmhaith gan fhuaineaḋ, amháin, go coiltheanach air Aoin-ni do deunaḋ, no do naḋ, noch do chuireaḋ Fearg air Dhia, agus do coirgeaḋ Shuit á Ghnáth. Ma níḋ mar so, Mhuiriḃ, mar deanḃar an tAbstol, Unigaḋ no Ola naomha Ghnáth Dé Cuid na Misheamna, no Urnuighe na Measmna ḋóiḃ; agus coimhlionsar ionnta an Ní, do thairnigiriodar na Faighe agus geallar CRIOSD ir an tSoirgeul, as naḋ: "béid siad le ar na dTeagarg le Dia," d'aimdeoin a mbeith air Earbuig Léigionn agus Leaḃar; óir ir deanḃa, nach Tuigse mór, na Foghlum air

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Mental Prayer; and that the frequent exercise of this godly action will make it obvious and easy; for exercise and practice makes us overcome, in all things, the greatest difficulties, and render easy that which before appeared impossible.

3. That as it is most certain that nobody can have either good thoughts for salvation, or pious affections, or any good resolution, except he be inwardly enlightened by the grace of the Father of Lights, and Author of all pious affections and good resolutions, they ought to rely upon the divine assistance more than upon all human industry. But that this great confidence in the grace of God, above all things, may not be presumptuous and unreasonable, it is very necessary they should beg it humbly and often of Almighty God, saying, from the bottom of their heart, after the example of the Apostles: "Lord, teach us to pray." It is likewise necessary they should be as solicitous about God's grace, which is the life of the soul, as men commonly are about the nourishment of the poor corruptible body, which shall shortly be the food of worms; and that they should take special care not so much as to think deliberately on doing or saying any thing that would offend God, and stop the current of his grace. If they act thus, the holy unction of God's grace, as the Apostle assures, will teach the method of Meditation, or Mental Prayer; and that shall be fulfilled in them which the Prophets foretold, and Christ promises in the Gospel, saying: "They "shall be all taught of God," notwithstanding their want of learning and books; it being very certain, that it is the grace of God and a sincere desire to advance in virtue, and obtain life ever-

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bíḋ, cuḃ a mḁṫ ḋ'ḟíor Dhṽalṫaiṙ an Chṙíoṙḋṽḁṫe, acṫ Ṫṙáṫa Dé, aṫṫ Fonn ḟíṙinneaċ ḋṽl aiṙ Aṫṫaiḋ ann ṙna Sṽḃailcíḃḃ, aṫṫ an ḃeaċa maṙṫaṁaċ ḋ'ḟáṫail, ṙ ṙiaċṫanaċ ċṽm na Míḋeaṁna, no Uṙṙaiṫe na Meaṁna do ḋeṙnaḋ.

C. Cṙeṙḋ í an Choṁaiṙle do beiṙiṙ do ċuḃ Uṙṙaiṫe na Meaṁna?

F. Do ċoṁaiṙleoċṁṁ do ṫaċ ѡn, ṫṙiṁċeall ṙ Leaṫ-ṙaiṙ ṙa Lṓ do ċaḃaiṙṫ do'n Uṙṙaiṫ-ṙe; aṫṫ ṙín, aiṙ Maiḋiṁ, maṙ a moltaṙ ṓṁṁ a Moṙán ḋ'Aíṙiḃ do'n Sṫṙíḃinn Dhiaṫa.

C. Cṙeṙḋ beiṙiṙ ṙiṙ an Wṁṫiṙ, naċ ḃṙáṫaṁ Faill aiṙ?

F. Deiṙiṁ, aiṙ ɔTṽṙ, ṫṽṙ ab ioṫaṁṫaċ aṫṫ ṫṽṙ ab ṙaṫḃaṙaċ an Ní, ṫo ḃṙáṫaiḋ Cṙíoṙḋṽḁṫe ṫo laeċeaṁṁl Faill aiṙ na hUile ṫṽoċṽḁṫe do ḋeṙnaḋ, leaṫ-a-mḁṫ aṁáin ḋon Aon-ṫṽoċṽṫ ṙiaċṫanaċ ṙa'ṙ cṙiṫċṽḁṫeaḃ aṫṫ ṙa'ṙ cṽṁeaḃ aiṙ an tSoṫṽl-ṙa ṡaḃ; aṫṫ ṫo nDoilleann oṁċa Aoṙ-leaṫ-ṙaiṙ aṁáin, a ṫCeiṫṙe hUaiṙiḃ fiṫ-ċíoḋ, do ċaḃaiṙṫ do ṡláiṁṫe an Aṁṁa, no do ṫṽoċṽṫ Dé, ḋa'ṙ cóiṙ a nAiṁṙiṙ ṫo léiṙ, a Maiṙ, a Soṫaṙ, aṫṫ a Soṫṽl a beiṫ ṫoṁṁṁṫa ṫo híomlán; óiṙ ṙ í an "ċeṙḋ Aiṫṁe, aṫṫ an "Aiṫṁe ṁóṙ, Oía do ṫṙáḋṽṫaḋ aṫṫ do ṙiaṙ lé "an ṫCṙioṡḋe ṁle, lé an nAṁam ṁle, le an "nAiṫṫeaḋ ṁle," aṫṫ lé an ṁbṙiṫ ṁle: ṙ ḟéiḋiṙ, aṫṫ ṙ cóiṙ Aiṙe ċaḃaiṙṫ ṫo céiṙiṫe, meaṙaṁḋa do na hUile Shṫoṫṽṫíḃ diṙḋeaṁaċa oṙle, an ṁeiḋ ṫo ḃṙóṫṁṁḋ aṫṫ ṫo ṫCṁḋiṫíḋ liṁṁ Shṫoṫṽṫe móṙ an Aṁṁa do ṫṽṙ aiṙ Aṫṫaiḋ, aṫṫ an tAíṙṁḋ-ċíoṙ ṽḋ éiliṫeaṙ an ṫCṙiṫṽṫeoiṙ aṫṫ ṙ an Slaṁṫṽṫeoiṙ ṫo diṙḋeaṁaċ oṁṁṁ, do ḃíol ṫo laeċeaṁṁl: Aṫṫ ḋa ḃṙiṫ ṙiṁ, ṙ cóiṙ a ṫCṽṙ a Leaṫ-ṫuḃ, an ṫaṁ ṫoiṙṁeaṙṫṁḋ oṁṁṁ

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lasting, that are requisite for Meditation, or Mental Prayer, and not great wit, nor any other learning, besides the knowledge of the duties of a Christian. 2 *Cor.* 3. 5; *S. Jam.* 1. 17; *S. Luke,* 11. 1; *S. Jo.* 2. 20, 27; *Is.* 54. 13; *Jer.* 31. 34; *S. Jo.* 6. 45.

Q. What advice do you give concerning Mental Prayer?

A. I would advise every one to bestow about half an hour a day on this prayer, and that in the morning, as is recommended to us in many passages of the Holy Scripture. *Eccli.* 39. 6; *Ps.* 62. 7; *Ps.* 118. 148.

Q. What do you say to those who find no leisure for it?

A. I say, that it is a wonderful and dreadful thing that Christians do daily find leisure for doing all affairs, except the *only one necessary affair,* for which they were created and placed in this world; and that they grudge bestowing one half hour only in twenty-four hours, on the affair of salvation, or the service of God, to which their whole time, their substance, their labour, and life, ought to be entirely consecrated; for the first and great commandment is, to "love "and serve God with our whole heart, with our "whole soul, with our whole mind, and with our "whole strength." All other lawful affairs may, and ought to be, rationally and moderately looked after, inasmuch as they serve and help us to carry on the great affair of salvation, and to pay daily that tribute which our Maker and Saviour justly demands of us; and ought, consequently, to be laid aside when they are a hindrance to the faithful discharge of that great and necessary duty, which no business, nor power, either in heaven or on earth, can exempt

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an Mórdhalgar fiadhtanach dho do dhíol go hIonnsi, ó nach féidir fé Dhoibhseabh no fé Chruachtaibh ain bidh, da bharr ain Neamh no ain Talamh, an fonadh.

Ir fe hAighidh an Dhuine do chruthughadh an Saighal forfhaicsighthe-re go léir, chum go nDhéadheochadh agus go fiadhfadh fé Dia; agus go fhágheochadh fé a Anam féin: Ní cóir maireadh, Dhoibhseabh fhoighidhe ain bidh do chur a gCoimmeas fir an Aon-Dhoibhseabh aimhain fiadhtanach dho; ni cóir go bhfuighead Aon-Dhoibhseabh Torach ain; óir ma nidheann é go maith; a tá an tiomlán dheunta go maith; ma léighthean fad lár é, a tá an tiomlán caillte go brách.

Ach ir é ir Chéad ann, gur ab é an Saighal baoth, bhreighach-fa, no Aimhian thuaillighe éigin, ir Dia d'Anmhóran do Chinnordhighidh na hAimsire-re: "Adhmhigidh, mar deir an tAbhdol, go bhfuil "Eolus aca ain Dhia, gidheadh, ann a nDhéin-"aithgidh feuchd é." Ir ime sin nach bhfágheadh Am ain Uthaigh do dheunadh, gidh gur ab Andóthchas agus Mire a mheas, go bhfighthean an beatha shíorruidhe gan Saothar, gan fhuaighneadh go dhéanathach agus go meanmnach ain Dhuine; gan labairt re Dia go líonmhar o'n gCnoidhe; agus gan éirdeacht fir, an tan do labhair re fir an gCnoidhe.

2. Do thabh na Dhruidhe, a tá fad ghéilleachtom, no fad Smacht Chaidh oile, agus as nach bhfuil Mórán Aimsire re caitheadh do réir a dTola féin, dheindir Diothoill ain Uthaigh na Meanmna do dheunadh coimhmeasg ir féidir leo, agus go hAithighe ain Laechdh Saoire agus Domhnuigh, agus ain Laechdh Fairidhe agus Comaoine. A ta d'Ualach ain gach Ceann Teaghlaigh Am a thabairt d'a fearsbhóghanthghidh, agus fós a chur fa deara onthe Uthaigh do dheunadh gach Aon tha;

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us from. *S. Mat.* 16. 26; *S. Luke,* 10. 42; *Deut.* 6. 5; *S. Mat.* 22. 37; *S. Mark,* 12. 30.

All this visible world was created for the service of man, in order that he should love and serve God, and work out his own salvation; no worldly business, then, ought to be put in balance with that only necessary business; no business whatsoever ought to take place of it: for if it be well done, all is well done; if it be neglected, all is lost for ever.

But the case is, that this vain and deceitful world, or some corrupt passion, is the god of a vast number of the Christians of these times. *They confess,* as the Apostle says, *that they know God, but in their actions they deny him.* It is for this reason alone they find no time for prayer, although it be presumption and madness to pretend to obtain life everlasting without pains, without *thinking seriously and frequently on the affair of salvation;* without *speaking often to God from the heart; and* without *hearkening to him when he speaks to the heart. Tit.* 1. 16.

2. As to those who are in great distress, or under the command of others, and have not much time at their own disposal, let them endeavour to meditate as often as they can, and particularly on Sundays and Holydays, and on days of confession and communion. Every head of a family is obliged to allow his servants time, and even to engage them to pray every day; and if he does not, how can he expect that

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agus muna dTugaid, cionnas is indéarda dó, go mbiaid a fearbhóghantuighe díleas dó, an tan nach bfuil ceachtar díob díleas do Dhia?

Tainig sin, biod nach bfúghead Searbhóghantuighe no Lúcs Oibre, a ta fos * Whoiraintacht, Am áinisge ain bis, gidead is fédin agus is cóin dóib Uinnaig na Meanmna do cleachtad; óin is Féidin le gach Neach, as mórsiad dó ain Maidin, a cend † Smuaintighadh, agus a cend focal do tabaint do Dhia, a Shnára d'iarraid, agus buidheachus do bheith sin: Is féidin dó, as cuin a Eudaigh sine, na Deaghmaintighe cendna, no a leicéide do meabhugad a nír agus a nír ann a Chroíde: Am sin ni folain, agus is féidin dó a nGeanm-aimsir, a bheachugad chend is indernta dó ain fead an Lae, do dol Dé, na Comairan, agus Dhalgais a Shanma; agus é féin go léir, a Shuidiu, agus a Obair d'fonáil o na Chroíde sle do Dhia Uilea-chumachtach, agus a Shnára d'iarraid go hOirisioll, meanmnach; ionnas go gCaiséad an Lá go neimhcionntach agus go Criosdaidhil: Is féidin do gach Neach, ann sle Am don Lo, gach Obair, do glacar a Láimh, do coimbirt d'a Chruthughteoir, amail mar molar an Naomh-Abrool POL do na hUile Chriosduighibh, as rád: Mar ite no "Ol dóib, nó ma ni rib Ni ain "bis oile, go mad chum Glóire Dé do devna rib "na hUile Neite:" Ni bfuil Neach ne nach féidin Shnára Dé iarraid, agus Sinsiora Croíde-bhúgh, Creidimh, Dóchais agus Shnáda do devnad o Am go hAm: Is féidin do gach Neach, ain fead a Lae, a Pheacaide do choid. Rún do glacad gan tuitim ionta fearda, agus iarraid mar Aithghne ain Athair na Trócaire a Choinne

* Whoghraine. † Smuaineadh.

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his servant will be faithful to him, when neither he nor they are faithful to God?

Besides that, grant that servants and workmen, who are under subjection, should get no set time, yet they can, and ought, to practice Mental Prayer; for every one, as he awakes in the morning, can give his first thought and his first word to God; he can beg his grace and give him thanks; he can, whilst he is putting on his clothes, revolve, or repeat the same good thoughts, or the like again and again in his heart; then he should, and can, in a short time, consider what he should do throughout the day, with relation to God, his neighbour, and the duties of his calling, and offer up himself entirely, his labour, and his work, from his whole heart, to Almighty God, and beg his grace humbly and affectionately, that he might spend the day inoffensively and Christian-like. Every one can, at all hours in the day, dedicate whatever he takes in hand to his Maker, as the Apostle St. Paul recommends to all Christians, saying: "Whether you eat, or drink, or do any-"thing else, do all things to the glory of God." There is nobody but can beg God's grace, and make Acts of Contrition, Faith, Hope, and Charity, from time to time. Every one can, in the course of the day, bewail his sins, take a resolution not to commit them for the future, and beseech the Father of Mercies to forgive him his offences, to enlighten his understanding, to strengthen his will, to purify his heart, to confirm his good resolutions, and bring them to a good issue. Every one may, and has, need at

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do mhaiṫeaḋ dó, a Thwzre do foillriwżaḋ, a Thoil do neamṫwżaḋ, a Chnoiḋe do żlanaḋ, a Dheażṅíṁ do comḋaingniwżaḋ agus do ṫabairṫ ċum Déiżċniḋe: Ir féidir agus ir maiṫeanach do żaċ ṁle Dhuine, Faire mhaiṫ a déanaḋ air a Smuaintiżiḃ agus air a Chlaoiṫeaḃ féin; agus diúltaḋ dóiḃ, an tan airiżear ré go brath do hOlc; nó a Chnoiḋe d'fortaḋ go foighidneach dóiḃ, an tan aiṫni żear gur maiṫ iad, as ráḋ mar an ne SAMUEL ós: "Labair, a hTiżearna, óir "éisdid do Sheirbhéożanṫwż leat." Mar ro ir féidir do żaċ an, tré Sheairc-niuaiżże, labairṫ go dúṫracṫach agus go líonmar o na Chnoiḋe ré Dia: do ṫig rir, ann żaċ Am agus Áit, fós a gComhradar Leaṫ-shúl, shúl an Choirp a beiṫ aige air a żnoṫwżiḃ raożrica, agus Súl an Chnoiḋe air Dhia, air nós an Riż naṁṫa Dabí, noċ deir da ṫob féin: A táid mo shúile a gCoimwże ċum "an "Tiżearna; óir do bertha ré mo ċora·ar an "Líon." Sídeaḋ ir iomḋa Cozaż agus Snoṫwżże móra do bí air Láim an Riż móir-re; Aċ a bhaḋ o'n Noim-cleaṫaḋ-ra, Riż, Searbhóżanṫwż, Fear Oibre, no Aoin-neaċ do ċoinmearż o na nSnoṫwżiḃ, tairngeonnaḋ re * Naṫaṁnar Dé oiṫa féin, agus air żaċ Ni do żlacaid a Láim: Fożanṫaḋ an Aimrir, do ċaiṫear Mórán re Coimiaḋ gan tSwm, no as smuaintiúżaḋ agus as tabairt breiṫeamnar míoċairiṫeamnaiż air a gComarrain, re smuaineaḋ agus ré deaṁaḋ oiṫa féin; ré na Smuaintiżże, a mbriaṫra agus a nSnóṁaṁṫa féin do rgríḃdaḋ agus do damnúżaḋ; ré breaṫnúżaḋ go bhaiḋ a Láṫair Dé; go braiceann re an żlaraċt ir raiżniże ann a gChnoiḋe,

* Naṫaṁnaċar.

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all hours to watch over his own thoughts, and either to reject them, when he perceives they are bad, by humbling himself in the presence of God, and by demanding his assistance; or to open his heart to them, when he knows they are good, saying with young Samuel, "Speak, "Lord, for thy servant heareth thee." Thus, every one may, by ejaculatory or short prayers, speak to God seriously and frequently from his heart: he may, at any time, even in company, have one eye, the eye of the body, on his worldly business, and the eye of the heart on God, after the example of the holy King David, who says of himself: "Mine eyes are always "towards the Lord, because he will pull my feet "out of the net." Still this great king had many wars and weighty affairs on his hands. But this pious practice, far from hindering either king, or servant, or labourer, or others, from their business, will draw the blessing of God on them, and on whatever they undertake. The time which many spend in idle discourse, or in thinking and judging uncharitably of their neighbour, will serve to think and reflect on themselves; to examine and condemn their own thoughts, words, and actions; to consider that they are in the presence of God; that he sees the most secret motions of their heart; and that they shall render him a strict account of every bad thought, and even of every idle word, at the day of judgment. The awful presence of Almighty God, and this severe account, are subjects of continual meditation, and of fear and trembling, to all, and especially to those who are not upon their guard. Once more, to finish the

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agus go gCaiṫfid Seun-éuntar do ṫabairt vaṫa Lá an bhreiṫeamnuis air fon gaċ Dhoċrmuintiġe agus fós gaċ bhéiṫe díomdaiġ: Is Adbar Síp-mídeamna, agus Faiṫċir agus Cruiṫ-eagla don domlán díu, Laṫair éiriṫeaċ Dé Ullseaċrnaċtaiġ, agus an Cruad-éuntar-ro; agus go hAirigiġe don Duine naċ bfuil air a gCoimeud. A fir, éum an Lae do ċiosdnuġaḋ, is féidir agus is cóir do gaċ aon, fan Díḋċe, Gnáṫa Dé iarraid go hOiriġioll, agus buḋeaċar do ṫabairt ḋó fa na Chruċtuġaḋ, fa na Cheannaċ, fa na Choimeud-beaṫa, agus fa gaċ Tíoḋlaice do fuair uaḋ o ṫainiġ re air an tSaġul, go hAirigiġe an Lá-roin: Is féidir agus is cóir ḋó a Chogúr do rgrúdaḋ, Gnóm Chroíde-bhuġaiḋ do deunaḋ, agus Núa dainġion do ġlacaḋ a díċċioll do deunaḋ an Aġaiḋ a dtoċċlomaḋ: Is féidir ḋó Uimaiġ éigin do ṫáḋ, no fmuaintiuġaḋ go dúṫraċtaċ air na ceiṫre Chríoċaiḃ déiġeanaċa, no air Ní ḃiaġa éigin; agus an rin, a Adam agus a Chomp, a fuaimneap agus a fuan do coimḃiṫ d'a Chruċtuġeoir agus d'a Cheannuġeoir: Is féidir ḋó, fós air a Leabaiḋ, é féin do biaḋċuġaḋ le Deaġfmuaintiġiḃ éigin; agus ni cóir ḋó beiṫ deaṁḃa go bfaicfid an Lá air na máṫaiḃ; óir do meallaḋ Moran.

A noir, is Uimaiġ Meanmna an tDomlán de ro, agus ní féidir le hAoin-neaċ a ṫáḋ Go fíriunneaċ, naċ bfuil Faill aige air, o is féidir go hUnar do'n Dream dá'n ab éigion a mbeaċa do fóċuġaḋ le hAllud a Mailġeaḋ, Am d'faġail air ġreamuġaḋ do'n Chleaċtaḋ Chríoṙdamuil-re, gaċ uile Lá air feaḋ a mbeaċa. "Gid "bé biaṫ feaṁaċ go Deineaḋ is é flaineaṫan."

AN ĊRIOĊ.

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day, every one may and should, at night, humbly beg the grace of God, and give him thanks for his creation, redemption, preservation, and all the favours he conferred on him since he came into the world, especially that day; he may and ought to examine his conscience, to make an Act of Contrition, and to resolve firmly to labour against his failings; he may say some prayers, or think seriously on the *four last things*, or on some pious subject; and then resign his soul and body, his repose and sleep, to his Maker and Redeemer: he may, even in bed, entertain himself with some pious thoughts; and ought not to count on seeing the day following, for many were disappointed. 1 *Cor.* 10. 31; 1 *Kings*, 3. 10; *Ps.* 24. 15.

Now, all this is Mental Prayer, and no one can truly say but he has leisure for it, since those who are obliged to get their livelihood by the sweat of their brow, may easily find time to stick to this Christian practice every day of their life. *He that shall persevere to the end shall be saved.* *S. Mat.* 24. 13.

THE END

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SUIM bUNUDASAC

an Teagaisg Criosdaighe a nDan, do reir an Athar bonaventura O heodhra d'ord san Phroinntias.

AN CRÉ.

A Taid tri Doinnri air cheac nDé,
Ni feidir le Neach fa'n nGnéimh,
Gan dul trioca ro fa reach,
Rocteain a nonn do'n Rígh-cheac.

Na tri Subhailce diadha,
Creidiomh, Dóchas, Grádh cialldha,
Ir iad na Doinnri a deir mé,
Do beith air Rígh-cheac Neimhe.

Ní Cás do gach Neach fa Neimh,
TrialL go Donas an Chreidimh.
Gach ceann gach glain, da bFuil air,
Fraingiom o na hAspdalaibh.

Na heochraca deisiom risd,
Aistreochal cinnte an Chreidimh,
A gCré na nEarbal, mad áil,
Do gerbhadh iad go hiomlán.

Teagasg reacht nAistreochal diob,
Air Dhiadhacht Aird-righ na Rioghe:
Ir reacht nAistreochal eile,
Air Dhaonnacht Mhic Mhóir-Mhaighe.

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Na reaċt nAipteozail ain Tíṙ,
Lé a noċtar an Diaḋaċt dṙnn,
Atáid rona, bíoḋ re air
'Gan té ċéid d'fior an Domain.

Cneid go bFail Aoin-dia ann,
Trionóid ċnéan na dTrí bPeantann,
Aṫair, Mac, Spiorad Naoṁ,
Go gCoṁ-vairle, gCoṁ-orta.

O Aoin-neaċ ní ṫáinig rin,
Ar tobar diaḋa an tAṫair:
O'n Aṫair geintear an Mac:
Uaṫa a fuil ṫig an Spiorad.

Ir dia an tAṫair, 'far dia an Mac;
Dia fine fós an Spiorad:
Ir ní trí déé iad roin,
Act Aoin-dia a dTrí bPeantannaiḃ.

Ir é an tAoin dia-ra do ċoṁ
Neaṁ, Talaṁ, agus Iarsonn;
'Sgaċ a mbí eatorra ro,
'Sa mbí ag áitreoḋaḋ ionnta.

Uaḋ do ġeaḃam mar í an dToil,
Gnáṫa ir Maiṫeaṁ an bPeacaḋ:
Eirḟinne na gCorp lá an Breiṫ
Slóṁ fíor a mbeaṫaḋ bíoḃraiṫ.

Ag rin na hAipteozail daṁḃ,
Thnáċtar air an Diaḋaċt naoṁ:
Tigiom a noir do noċtaḋ
Aipteozail na Domnoċta.

Do ċéid Neiṫiḃ creidte dṙnn,
Gur ġab Wrne, a nOiogṙair Nṙn,
O'n Spiorad Naoṁ na bruinne,
Mac an Aṫar fíorṁóde.

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Do nDeaṁnaḋ Dia na ḋṫne,
'Sḋṫne na Dhia ṡíoṁṫḋe;
Do mbeiṫ do'n da Naḋṁ-roiṁ
Dan ċomarg a nAoiṁ-ṗeaṁroṁ.

A gCionn naṁ Míor da éiṫ riṁ,
Rug an Oig é 'ran mbeiṫil:
Dan ċaill a hOgaċta ḋi
Na ḋiaig, noiṁe, ná an raiṁ-riṁ.

Aon Mhac dé, dia, ir Dṫne,
Fraiṁ na Naḋṁ ḋonnġe,
Dár Cnoiċe, Adlacaḋ roiṁ,
Tré ċoiṁéiḋ Chloiṁne Adaiṁ.

An bár riṁ, acṫ gé do rgan
A Chorp naṁċa ré a Anam glan;
Níṁ rgaṁaḋ ne ceaċtar díoḃ,
Diaḃaċt ioḃan an Áṁṅ-níog.

Téid go hIṗṁonn, da éiṫ ro,
D'Farglaḋ na nAiṫeaḋ naṁċa:
Eiréiṁgior o ṁaṁḃaiḃ go ṁaṁ,
An tneaṁ la aiṁ n'Adlacaḋ.

A gCeann da ṡéċiod la láin,
Do ċraiḃ aiṁ Neaṁ na naṁ nGnáḋ;
Aiṁ ḋeiṁ a Aċan gur ṁg,
A nAon-glóiṁ ṁiṁ an Aṫṁ.

Do ḃneaṫnugaḋ beo agur maṁḃ,
Tiocfaiḋ ré bruḋ Tṁṁonn-ganḃ;
Waṁ a gCṁṁiḋ gaċ Dṫne
A nGlóiṁ nó a bPéin ṡíoṁṫḋe.

Or cionn a nAbṁaim a noiṁ,
Gaċ nAiḃeoṁa an Eaglaiṁ,
Wár rgṁoḃċa, gCion gur ab eaḋ,
Cóiṁ do'n Chṁiorduḋe a ċneideaḋ.

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AN PAIDIN.

Dóċċar, an dara Donar,
Sí bé ċoznar cnall ċnze,
Sac Airzé air Dhia ar iarnċa,
Iarnad, 'rnearad zo bFnze.

Sac ıċċe, ır oırċear d'ıarnaıd,
A tá a hIarnaıd 'ran Phaidin:
Abnad í ro zo mınıc,
Sí bé le rinċin Airze.

bıod, a Dhé, a Aċair neamda,
A Meamna a mbéal sac Dnne;
tAınm, né Sozal na Sozal,
Dá naṁad fead na Cnnne.

Tıgıod ċnznn do nıozaċt;
Do nabam rıoċaċ, razal,
San zrair Deaṁan ná Doṁn;
San Óman bneiċe an bnaċa.

Do ċoıl, mar Aınzlıb Neiṁe,
Déantar lınne air Talṁn.
Beaċa dá'r zCorp, a Aċair,
Tabair a nıoz r'Dá'r nAnmain.

Maiċ na Coinċe do nıamn,
Sé taid na bFiaċaib tnoma;
Man ṁaiċmid féin a zCoinċe,
Do ċáċ nle air do ronra.

Ná léiz Caṫaizże an Diabail,
Do órl a bFiaċaib oir'ne:
Aċt ran inn o sac Aon-olc,
Déantar a niarnmaid oir'b-ri.

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AN BEANNÚD MUIRE.

Dia do beatha-sa, a Mhuire,
A éile lán do ghrásaibh:
A tá ag Tighearna ad fochaidh,
A Sheoin fochaidh clann nAdaimh.

Beannaighthe éuta tairrdea,
Deaghmhna na Talmhan uile;
'Sar beannaighthe an Sheoin Níogha,
JOSA, Tonadh do bhuanne.

A Naomh-mhátair dé, a Mhuire,
A bhuime mair an gCeadna,
Gnó onaimh-e na Peacadh,
'Nan mbeathadh, 'ran Am éuga.

DEIC NAITEANTA DE.

Na hAdaimh bhéigh-Dhia na fóbal,
Ná mionnaigh Ainm Dé gan éadh.
Domhnach la an Tighearna Chíosd,
Coimhéid do síos é go bhás.

Onórnaigh hAithre gan ghruag.
Ná déin Marbhadh, Dhuth, ná gold.
Ná déin bhéigh-fhaghnairt air Neach.
A mhoin, ná a bean na hAarn ósd.

AITEANTA NA HEAGLUISI.

Cuir a gCeann a nDubhairt mé,
Aitheanta na hEaglaisi:
Coimhéid gach seire go beacht,
'Sdéin Aifrionn innte d'eirdeacht,

Throisg an Carghar go glan glan,
Uighil, 'sTroisge na hAimsann:
Ná fiomaigh Feoil air do Phroinn,
Dia hAoine na dia Sathairn.

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(Gan Feoil Chéadoine do blar,
'Sgan Uiſge Aoine do éaiceamh;
Sean ġnár cleaċta Inir Fáil,
Sean ġnár ir ceart do ċonġbáil.)

Tré bioċa rior na bioð rib,
Aoin-bliaġain gan ſoirbion.
Conn Criorð o'n Domnaċ noimh Chairg.
Caiċ la éigin go Mion-éairg.

Na deantar banair ian nDáil,
O tír Canġair go Mion-éairg:
O tír Aidbeinte go gnoð,
Go dá la ðeng d'éir Noðlog.

Na Seaċt Sacramainte.

Na ſeaċt Sacramainte ðia,
Baiſteað, dul ſa laimh Earbug,
Conn Criorð, Foirbin ġlan,
Ola nia mbár, Onð, Pórað.

Na Trí Subáilce Diaða.

A dúbramar noimhe ro,
Na trí Subáilce diaða;
Creideamh, Dóċċar, agur Gnáð,
Ga meirðe a nir a nIomnáð?

Na Ceithre Subáilce Caindionálta.

Ceaċta Tréġte ir diol Gnáða,
Na Subáilce prionnrapalta,
Gliocar gan ċeilg, Ceart gan loċt,
Neart gan Fainbrioġ, Mearaiðoċt.

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SEACT DTIODLAICCE AN SPIONAID NAOIM.

Seact dTiodlaicce an Spionaid Naoim,
Eagna, Trirri Toil nè Toil,
Comaimle, Ceart, Fior neamda,
bfideact, Eagla an Tigearna.

SEACT nOIBRE CORPORA NA TRÓCAIRE.

Seact nOibre na Trócaire,
Da nGoirtear Oibre corp'da:
Corg iota gac no tabairt do'n Ochtach.

Eadgad nocht, marb d'adlacad,
Oirtireact Aoidead nAnnam,
Cruaim ag braigdib fann-bocta
Do denamh, 'rag airgalaim.

SEACT nOIBRE SPIONADÁLTA NA TRÓCAIRE.

Seact nOibre na Trócaire,
Ainmnigtear ar an Spionad:
Saim-cealgad Ircit Mór-chuirt,
Ceartugad cáic na gCiontaigh.

An te a ta a gCar Comaimle,
Comaimle dó do tabairt,
Ann gac ni da no doilge,
Foigide do beic agaib,

Teagarg Ircit Ainbfeara,
Tuide ain beodaib, 'rain marbaib,
Maitheacar na nAindligead
Do tabairt do Ircit Adbaim.

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NA hOCT nDRONGA BEANNAIGTE.

Na hOct nDronga beannaigte,
Da nGeall Dia lrac a gCroide;
Na boicc fírre ir beannaigte
Bro leo fein Riogacc Neime.

Beannaigte an Drong ceannraigte,
Bro leo-ran Sealb an Talaim;
Beannaigte lucc Seanb-cruirt,
Biaid Sólar fa deoig aca.

Gé bé ain a mbí Ocanar,
'Stairt ag cornad na Cóna,
A foirceann bro no fona,
Biaid Sárad ó dia dó-ran.

Lucc Tnócnre ir beannaigte,
Tnócnre ó Dhia do geabad:
Man rin d'ar an Deag-croide,
Bro leo do fíor dia d'féacain.

Clanna dé díob gorrfidean,
Ar beannaigte an Drong fíocac,
An Drong fa'n gCeairt coirrigtean,
Flaicior dé bro e a Ríogacc.

NA SEACT gCEINN-PEACAIDE MARBHTA.

Díomar, Saint, ir Dnúr ma le
Tnúc, Cnor, Fearg, agus Leirge,
Na seacc bPeacaid (díocna a nGlonn)
Mharbar do fíor an tAnam.

CEACTA PEACAD DÍOS AG SGNÉACAD AIR DIA AG IARRAD DÍOGALTAIS.

Na ceacta peacad-ra bíd,
A bFiaghairt an Ainm-nígh,
Ag iarraid gévn-rmaicc do ceacc,
Air dhoing déunta na bPeacad.

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Peacaḋ Sodoim, Peacaḋ Feill,
Éagnaċ baintreaċ fa Eingreim,
Bheiṫ daor lé Díleaċta laig;
Ullaṁ Aiṙge na faoṫaiġ.

SÉ PEACAḊ AN AṠUIJḊ AN SPIORAIḊ NAOIḊ.

An Aiġneaḋ Spiṙ'de dé dil,
Sé peacaḋ a tá, maṙ aṫruiġ,
D'eagla carta na gCṙaṙ ro,
Na faġṫaṙ éṙ 'na Meanboll.

Andóċaṙ, Eadóċaṙ dúṙ,
Fíṙinne d'aiṫniḋ, 'ṙo'fraġṫeaḋ
Briṓn gnáṫaiḃ do éi ag cáċ,
Do gnáṙ Peacaiḋ do ṙíoṙ-gnáṫ.

Peacaḋ deiġeanaċ do'n tSean ro
Neaṁ-aiṫniḋe an Aim Eagc,
Loċta aiṙ naċ gnóḋaiġṫeaṙ ṫall
Na bṙṫ, acṫ Tnócuiṙe an-gann.

NA CÚIG CÉADFAḊ CORPORA.

D'eagla an báiṙ do ṫeaċt aḋ ṫoiġ,
Coiṁéiḋ aiṙ do ċeudfaḋaiḃ,
Blaṙ iṙ glaca iona mbía Loċt,
Bolaḋ, Eiṙdeaċt, iṙ Aṁaiṙc.

NA CEAṪRA CRIOCA DÉIGIONAĊA.

Seaċna na bPeacaḋ maḋ áil,
Doiṁḋa an báiṙ, ceiṙt-bṙeaċa an Ríoġ,
Glóiṙ, Neiṁe, Iṙniona na bPlan,
Bíoḋ ṙiaḋ aḋ hIntinn do ṙíoṙ.

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THE ELEMENTS

OF

THE IRISH LANGUAGE.

§ 1. OF THE LETTERS.

The Letters are only these 18 following:

Name.	*Figure.*		*Pronunciation.*
Ailim,	𝔄	𝔞	a *Lt.* or *Fr.* au *Eng.*
Beith,	𝔟	𝔟	b
Coll, *or* Ceith,	𝔠	𝔠	k
Duir, *or* Deith,	𝔇	𝔡	d
Eadha,	𝔢	𝔢	e *Lat.* or *Fr.*
Fearn,	𝔣	𝔣	f
Gort, *or* Geith,	𝔊	𝔤	g *Grk.* as in Finger
Uath, *or* Uathadh,	𝔥	𝔥	h
Iogha,	𝔍	𝔦	i *Fr. or* ee *Eng.*
Luis,	𝔩	𝔩	l
Muin,	𝔐	𝔪	m
Nuin,	𝔑	𝔫	n
Onn,	𝔒	𝔬	o
Peathboc, *or* Peith,	𝔭	𝔭	p
Ruis,	𝔯	𝔯	r
Suil,	𝔖	𝔰	s
Tine, *or* Teith,	𝔗	𝔱	t
Uir,	𝔘	𝔳, 𝔲	u oo *Eng.*

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§. 2. OF VOWELS, DIPHTHONGS, AND TRIPHTHONGS.

THE vowels are a, e, i, o, u; a, o, u, broad or flat; e, i, small or sharp. From the various compositions of the vowels proceed 13 diphthongs, and 5 triphthongs, according to the old following rule, wherein their divers classes are distinguished by terms of art, beginning with the first vowel of each class:

Ceiṫe hAṁairċill riomṫar ann;
Cúig bEabaḋa fóir go coitċeann.
Cúig Fine mín air ṁín;
Trí hUilleanna; Oír na hAonair.

Of the first class, called Aṁairċill, or Aphthongs, that is, Diphthongs or Triphthongs, beginning with an a, there are four, whereof three are diphthongs, and one a triphthong, as followeth:

ae, ai — Lae, Rae, Saeṫe, always long, and sounds as (ai) or (ay) in English. Cáin, maiṫ, frais, long or short.

ao or ó — Maol, Saor, Daor. This diphthong is always long, and hath a peculiar sound, which may be learned by the ear and not otherwise. The same may be truly said of other diphthongs and triphthongs, too, such as ia, eo, iu, ua, &c.

aoi, aoi — Caoin, Maoin, Saoire, always long, and sounds like (we) in weed, week, weesel, &c.

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Of the second class, called Caba, Ephthongs, there are four diphthongs, and one triphthong.

ea { Ceapt, neapt, pméap, long or short. When short, it sounds like (ea) in heart, and (a) single, in (smart, tallow,) &c. But when this diphthong is long, it sounds like, (ea) in (bear, wear, swear), &c.

ei { Zeip, meil, béipc, long or short. When short, it sounds like (e) in belly, ferry, &c. When long, as (ei) in reign, feign, eight, weighty, &c.

eo { Ceol, peol, eolvp, generally long, but not always, as some have advanced; for instance, Deoc, (drink); Cocaip, (a key); Cocaiz (a proper name), are short.

ev { Sevn, mevd, cevdpad, always long: It sounds like ea, when the latter is long, or as (a) in spare, fare, babe, bake, gale, &c.

eoi { Feoil, Cneoip, aimdeoin, always long. The stress is upon the (o).

Of the third rank, called ifive, or Iphthongs, there are three diphthongs, and two triphthongs.

ia { Ciall, Fial, Zniap, always long; and sounds as hear, clear, &c.

io { Fion, Cion, biolap, long or short. When long, it sounds like (ie) in frontier, cashier, &c. When short, like (io) in fashion, motion, &c.

iv { Fivc, civz, cíunap, long or short. When long, it sounds like (u) in fume, rhume, fury, &c. When short, like (u) in fugitive, guilty, &c.

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ıa ı {Cıaıġ, bıaıġ, always long. The stress is upon both the (ı's).

ıv, or thus ıᵛ {Scıᵛp, ıᵛl cıᵛn, always long. The stress is upon the (v).

The vowel (o) being prefixed to no vowel but ı, there is but one diphthong, called Oíp, or Ophthong, Coıl, coıp, Evzcóıp, long or short.

Of the class called Uılleaṁna, or Uphthongs, there are two diphthongs, and one triphthong.

va {Ɔval, ſvap, Ovalzap, always long.
v, or uı {Fᵛl Cᵛl Sᵛl long or short.
vaı {bvaıð, cıvaıð, ſvaıṁc, always long.

1. Note, that these diphthongs ae, ao, eo, (commonly), ev, and all triphthongs, are long, and, therefore, need not be accented, or marked for long.

2. That as many vowels as come together, without the interposition of a consonant, make but one syllables as in lıaıġ, &c.

3. That the Irish commonly put an accent over the vowel that ought to be pronounced long, for example, Cíoṁ, Cé ıṁ, Mónán.

4. That an v, immediately followed by b (bh), ð (dh), ż or ṁ, either in the beginning of words of two syllables, or in the middle of words of three or more syllables, is commonly long, and, consequently, needs no accent. The same may be said of a single ı going before b, ð, or ż, as for example, Uıżðap, víṁal, bvıṅðap, rlıże, cıoſðe.

5. That e, ı, o, by themselves, as it often happens, are always long, and, therefore, need, no accent. The same may be said of the particles ca, ſa, ſo, ba, za, ða, ża ſe, ſı, and of all words of one syllable, ending with a, e, ı, or v, as me, cıe, cıı, cv, la, &c., except ba (cows),

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ʒa (a dart, or ray of light, ʒaċ, rather); except also a by itself, na when it signifies neither (nor), nor (than); and the relatives ðe, ðɪ, ðe, ðɪ, which are always short.

6. That the broad vowels do often stand for one another, when they are not long, nor have a full, clear, and distinct sound, especially in the beginning and end of words; and so do the small vowels, e ɪ, sometimes serve for each other; as, for instance, oɪɪɪɪɪoll, which may be as correctly written ꝑɪɪreall: Saʒal, thus, Saʒrl: anrl, thus, anal, &c.

7. That vowels are often suppressed or left out for the sake of the sound, and that is called Caðað or bȧċað ʒvċꝑeað (drowning of vowels, or apostrophe); but not expressed in writing hitherto. Yet, as reason, and the reader's convenience, seem to require it should be expressed, it is generally done so in this book, after the manner of other languages; for example, ð'ɪmɪʒ re (he went away) wherein the (o) belonging to the particle ðo, is left out: m' aɪmɪan (my passion), wherein an (o) belonging to the pronoun mo is suppressed. This elision of vowels happens regularly, even in prose when either ðo or mo goes before a word beginning with a vowel; or with an ṗ, not immediately followed by either l or ɪ; and when any of these prepositions, o, ꝑa, ꝑo, goes before the particle an (the), or the pronoun aɪ (our), whose vowel a, although the latter, is left out. And so is a suppressed in an, when ðo comes upon it. Yet, the above prepositions, o, ꝑa ꝑo, being always long, may be very correctly separated from said an and aɪ; and so may, and commonly should, several other suppressions and jumblings of vowels, consonants, and even whole syllables,

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be avoided. Poets, not the ancient and skilful, who took pains to render their poems sententious and pithy, without much clipping, but the modern makers of doggrel rhymes and ballads, to save time and labour, introduced the custom of clipping and joining words together, in order to fit them to the measure of their verses. Others, who wrote in prose, have, either in imitation of the poets, or through ignorance and want of judgment, strangely clipped and spelled, and huddled them together, as they are pronounced, let the pronunciation be never so irregular and defective; not reflecting, that a poetical license, even when justifiable, is not imitable in prose; or that writing, as people speak or pronounce, is to maim the language, to destroy the etymology and confound the propriety and orthography: for not only the several provinces of Ireland have a different way of pronouncing, but also the very counties, and even some baronies, in one and the same county, do differ in the pronunciation. Nay, some cantons pronounce so oddly, that the natural sound of both the vowels and consonants, whereof even according to themselves the words consist, is utterly lost in their mouths. There are too many instances of these suppressions and jumblings. A few will suffice here to show the abuse thereof: ſzan, ſzo, ſme, ſcv, instead of agvſ gan, agvſ gvſ, agvſ me, or ſſ me, agvſ cv, or ſſ cv; and all this mangling and confusion without so much as an apostrophe (’), to let the reader see that something is left out. Again, Mac a ṅaċar, Cṡo a ṅfſſ, instead of an Ṁaċar an ſſ. The poor particle an is divided in two, and one-half of it is joined to the subsequent word, for no other reason, but that in the pronunciation, the

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(v) comes fast and close upon the following word, as it frequently happens in all living languages; yet ought not to pervert, or alter the orthography, or order of speech in writing. However, from this fancy of writing as people speak, chiefly arise not only the mangling and jumbling of words, but also that puzzling diversity found in the writings even of those who know the language in question infinitely better than he who has the assurance to make these remarks. But, either they have not reflected, or rather were resolved to imitate their neighbours, who curtail and confound the different parts of speech, with far greater liberty than the Irish do, for instance: I'll, you'll, he'll, &c., cou'dn't, sha'n't, won't, don't, t'other, they're, ne'er, can't, ha'n't, and thousands of that kind; which, although very fashionable, the judicious English writers look upon as a great abuse, introduced only since the beginning of King Charles the Second's reign, and endeavour to discredit it both by word and example.

It is no wonder, then—seeing the English tongue, although in the opinion of all it be otherwise much improved, is thus maimed and confounded, even in prose—that a language of neither court, nor city, nor bar, nor business, ever since the beginning of King James the First's reign, should have suffered vast alterations and corruptions, and be now on the brink of utter decay, as it really is, to the great dishonour and shame of the natives, who shall always pass everywhere for Irishmen: although Irishmen without Irish is an incongruity, and a great bull. Besides, the Irish language is undeniably a very ancient mother-language, and one of the smoothest in Europe, no way abound-

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ing with monosyllables, nor clogged with rugged consonants, which make a harsh sound, that grates upon the ear. And there is still extant a great number of old valuable Irish manuscripts, both in public and private hands, which would, if translated and published, give great light into the antiquities of the country, and furnish some able pen with materials enough to write a complete history of the kingdom. What a discredit, then, must it be to the whole nation, to let such a language go to wreck, and to give no encouragement, not even the necessaries of life, to some of the few who still remain, and are capable to rescue those venerable monuments of antiquity from the profound obscurity they are buried in? But, to return to our subject, so prevailing are habit and custom, that even those who are sensible of the abuse of clipping and blending of words, do sometimes insensibly slip into it.

8. That in words of more syllables than one, there is generally a correspondence of vowels, so that the last vowel of the preceding syllable, and the first of the following syllable, must be either both broad, or both small; for example, gnáthamhail, (odious, or abominable). In all compounds, it is the first vowel of the second part of the compound that determines the last vowel of the first part to be either broad or small, as appears from these following examples: inmheartha (to be supposed, &c.); iomholta, (to be praised, or to be worthy of praise); deaghduine, (a virtuous or godly man); deighbean, (a virtuous or godly woman); ceathar-chosach, (four-footed); ceathair-bheannach (four-horned, or four-cornered). But in all other cases it is the last vowel of the first syllable that governs the next to it, and so

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on, for instance: gneannamhan, (jocose), from gneann, (a joke); mínigeadh, (explanation), from mín (plain, or smooth); molaim, (I praise), molfad (I will praise), from mol; bhailim, (I beat), bhailfead, (I shall beat), from bhail. This rule is called Caol le Caol, agus Leathan le Leathan, that is, small to small, and broad to broad, and is a sure guide in writing, and even in reading or pronouncing.

§. 3. OF THE CONSONANTS.

The consonants, when they are single, have near the same force in Irish as in English. But, when these consonants are not single, which often happens, their condition is altered. Wherefore, it is to be observed here, that there are in the Irish, as in the Hebrew language, many servile or auxiliary letters and particles. The servile letter, called leitir fóghnach, is always prefixed to the initial root-letter, called litir fhealbhaidhe, except (h), which takes place both in the beginning and middle of words. The servile or auxiliary pronouns and particles are affixed to the termination, or last letter of both names and verbs.

Now, as these servile letters and particles, which the exigency of the various construction and turns of the language doth require, do somewhat disguise the primitives or roots, and puzzle the inexperienced reader; and, as on the other hand, the sole end of language is to communicate our notions, and thereby entertain society, it is evident, that the plainer and easier this is performed, the better it answers the end. Neither can it be doubted, but this com-

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munication of our conceptions, or thoughts, is much facilitated by enabling the reader to discern, at first sight, the simples from the compounds, and the servile and occasional letters and particles from the principal words, to which they casually adhere. It is for this reason, that in this Catechism, an hyphen or connexion (-) is used, to show that two words are joined, which, in other positions, are found quite asunder; for instance, ceann-mór, (big-headed); fíor-mhaith, (very, or truly good).

It is for the same reason, that the prefixed servile letters are small, and the subsequent primitive ones are commonly capital, or great; for example, an nDia, (our God); an dTighearna, (our Lord); an nArán, (our bread).

But, as the printer could not, with the cast of Irish letters we have in Paris, be exact in making the radical letter always great, a general rule must be laid down, which is, that wheresoever, throughout this volume, two consonants are found in the beginning of a word, the first is servile, and the only in force, except ng, which have a peculiar mixed sound, and fc, fd, fg, fp, and ft, which have their full force, for f is never servile. Neither are those consonants servile, which are immediately followed by any of the three liquids, l, n, r.

It is also for the above-mentioned reason that the servile or auxiliary pronouns and particles affixed to the end of words, are distinguished by a hyphen (-) from the root-letters; for example, bhaitheam-se, (I do beat); where it is to be observed, that such particles make the words more significant, or forcible. Again, an fear-sa, (this man); an fear-sin, (that man); an bhachaill-si, (this boy); an bhachuill-sin, (that

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boy). From these examples it is visible, that the ꞇa, ꞇoıŋ, ꞇı, ꞇıŋ, are demonstrative pronouns, which, although joined to the words they depend of, ought not to be confounded with them. And although these distinctions between servile and root-letters, &c., are so many innovations in Irish writing, yet they are such as surely no judicious Irish scholar will find fault with, since they plainly tend and serve to promote the end of all writings.

Let us now take a short view of the variations of these consonants in particular.

1. Note, that the three liquids l, ŋ, ꞇ, never admit either an aspiration or a servile letter before them; neither doth l or ꞇ become servile.

2. That the Irish do not delight much in hard consonants, and, therefore, an (h) is frequently added to b, c, ɔ, ꞇ, ʒ, ɯ, ꝑ, ꞇ, ꞇ, to soften the language, and sometimes to denote the gender too. This point or note (·) over a consonant, stands for this softening (h), so that ċ is the same with ch, &c.

b

3. That b is silenced or lost, as to the sound, by a prefixed servile (ɯ) only, as in this word, a ɯbʋaċaıll, (their boy): still the b, and all root-letters, ought to be always written, to show the primitive or root of the words. But when b is aspirated, that is, when an (h) is added to it, thus, ḃ, it sounds generally like a (v) consonant; for example, an ḃean, (the woman), ᾱṡḃaꞇ, (cause, or matter); na leıŋṫ, (the children.)

C

4. That c, which always has the force of (k), takes for its servile letter either ʒ, or c; so that

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ȝc, and cc are indifferently used, and sound like a simple ȝ; thus, ⁊ ȝCᵹᵭ, or ⁊ cCᵹᵭ, (our share), is pronounced ȝᵹᵭ: the ȝ only is prefixed to the c, throughout this Book, in order to ease the reader. ch, or ċ is read as the Spanish (*J*) consonant, as the Greek χ; save only, that when it comes after any of the broad vowels, a, o, u, it is somewhat more gutteral, or more in the throat than (fought).

ᵭ.

5. That a ᵭ, which has a thick soft sound, (as *th* in thither, though, that), is always quite silenced by a prefixed servile (n), and pronounced like an (n), even in the middle of words, when the ᵭ goes before an (n); for instance býꝛ nᵭoꝛuꝛ, (your door); cēaᵭna, (same, or self-same): it is also pronounced like an (n), or lost as to the sound, even in composition, when the first part of the compound ends with an (n) and the second begins with a ᵭ: examples, Ⱥnᵭóċ-ċaꝛ, (despair), ceann-ᵭána, (brazen, or bold-faced) ꝛean-ᵭᵹne, (an old man): the ᵭ in these and the like words, loses its natural force, and is pronounced like an (n) throughout the far greater part of the kingdom.

An aspirate ᵭ has in the beginning of a syllable, the force of a (y) in the beginning of one; for example, mo ᵭhia, (my God); móꝛᵭail, (glory); ᵭiaᵭa (godly); it seldom begins a syllable in the middle of words, except they are compounds, or that ᵭ aspirate immediately follows a consonant: and when it leads not a syllable, it and ȝ, or ȝh, which in such circumstances may be very often indifferently written, have neither more nor less force than (gh) in (sighing, neighing, inveigh), &c.

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F.

6. That an f is deadened by a prefixed servile aspirate b, thus, ar bfocal, (our word). This letter is otherwise often silenced, not by letters properly servile, but by the participle do, and by the pronouns mo (my or mine), do (thy or thine), as d'fiarfuigh se (he asked); m'fiarfuighe, (my question); d'fiarfuighe (thy question). It is true, that the Irish writers do generally make sometimes use of a single, and sometimes of an aspirate t: to express the pronoun possessive (thy, or thine) before f and words beginning with a vowel. But, as neither a single, nor an aspirate t, can, by itself, be a pronoun, or a syllable; and that do is really the pronoun, and used on all other occasions, it is made use of in this volume, before words beginning with either f, or a vowel; the rather, that the contrary custom owes its rise to a cant of speaking, which however is so far from being universally received, that in such cases, a d is often pronounced as a t, for instance ar tanam, and ar d'anam (upon thy soul), are indifferently said; but the latter is more obvious to the reader, and seems more correct.

Whenever any of these letters, pronouns, or particles is joined to the initial f, it is always dead, and therefore need not be aspirated. Moreover an fh, or f, is everywhere silent, thus, an fhil, (the blood), is pronounced an il.

G.

7. That g, which always has the force of (g) in finger, girt, get, &c. is preceded sometimes by a servile (n), thus, ar ngeamhan, (our horse); both are called Nasal, and have almost the same force, in the beginning, middle, and end

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of words, with (ng) in wrangling, mingling, bungling; and the very same force with γγ in the Greek. An aspirate ȝ is exactly pronounced as ðþ, or ð.

ƕ.

8. That an (ƕ), notwithstanding what some moderns say, on the sole authority of Priscian, is certainly a letter, and a consonant too: it enforces the vowels, and serves very often, either to soften, or to silence other consonants; and has hardly any proper sound but when it is casually prefixed to words that begin with a vowel or comes upon an initial ꝛ, or upon a ꞇ in any part of a word: in these cases, it is pronounced with a full breath, as in have, hark, &c. and quite silences the ꝛ and ꞇ, for instance, ðo ꝛ̊l (thine eye), is pronounced, ðe ƕ̊l; ðo ċꞇȝ, (thy house) is pronounced, ðo ƕꞇȝ: when an (ƕ) hath thus its full peculiar force, and is distinctly writ, it seems more natural, and much more obvious to the reader, it should be placed before the ꝛ and ꞇ, than after them, since they are entirely silent; wherefore it was done so in this book, notwithstanding the contrary custom.

l.

9. That an l, which, as was said before, is never servile, nor doth admit any servile letter before it, is pronounced, when doubled, soft and thick as the two (ll's) in collier, (l) in valiant, and (ld) in soldier: and even a single l has often the force of two ll's, in the beginning of words; but not always, as some have advanced; for instance, a lan̄ (her hand), a lan̄, (his hand), the l is pronounced in the first, as if it were double; but not so, in the latter example.

When an (n) comes immediately after an l,

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or has a ꝺ before it, both are pronounced as two ll's, thus, coꝺlaꝺ, (sleep), is read collaꝺ; and ꝼa colꝼa, (of the body), as colla.

ꝑ.

10. That an aspirate (ꝼ) has commonly the force of a (v) consonant; but it is a little more nasal, or in the nose, and softer than (v) consonant, as in laꝼ, a hand.

ꝸ.

11. That an (ꝼ) when doubled, is pronounced soft and thick, as the (n) in opinion, companion, Spaniard, &c. and it often has, even single, the same force in the beginning of words; but not always, for example a Naꝼꝸꝺ, (her enemy), a Naꝼꝸꝺ, (his enemy): in the first it sounds as if it were double, yet not so in the latter, When a (ꝺ) comes immediately before an (ꝼ), both have the force of two (ꝼꝼ's). See what was said of ꝺ.

ꝓ.

12. That a ꝓ aspirated has the same force as (ph) in English and Latin; and is quite silent, when a servile b comes before it; for instance, ar bꝓobvl, (our people, or flock), the b only is pronounced.

ꝛ.

13. That an ꝛ when doubled, has the force of a double (r) in terrible, horrible, &c.; a single ꝛ also has the same force often in the beginning of words: for instance, aꝼ ꝛíʒ, (the king); mo ꝛíʒ, (my king): in the first, the ꝛ has the force of two; but not in the latter.

ſ.

14. That a single ſ before or after e, or ı, is pronounced as (sh) in English; because of the

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smallness of those two vowels, for, before or after a, o, u, it has the force of a double English (s) between two vowels, and at the end of words. But, in the beginning, it becomes quite silent, when it is aspirated, or when a servile c is prefixed to it: for instance, do ṫuil mé (I thought), is read, do huil: do'n cṫeadóir, (to the old man), is read, do'n ceadóir.

C.

15. That c, which has a soft thick sound, like that of (th) in thaw, thin &c., is entirely silent, when it is aspirated; and the aspiration, or (h) is in full power, as, do ċiġ, (thy house), is read, hiġ: sometimes a servile d, or c is indifferently prefixed to it; and in both cases it has the force of a single d, thus, bur dCiġ, or cCiġ, (your house), is read, diġ. Throughout this volume, for the reader's ease, a d is prefixed to C.

Such as desire to get more insight into the Grammar rules of this language, may have recourse to the laborious M. Hugh MacCurtin's Irish grammar. The chief difficulty of reading or speaking Irish, consists in pronouncing dh, gh, and some diphthongs and triphthongs rightly; but this is easily overcome by practice, or a little instruction by the ear, whereby, the pronunciation of the language will become agreeable, there being much use made of vowels and little of consonants in it.

FINIS.

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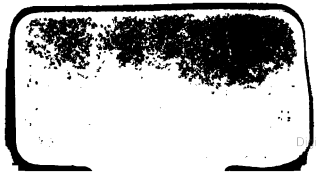

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